

# REFORMED CHURCH MESSENGER



## Closer than Blood or Bones

Nothing can be more important to us than the formation of our disposition. It means more than houses or lands, more than clothes or bank accounts, stocks or bonds. It underlies everything we think and do. It is closer to us than our blood or bones. It settles whether we shall laugh or cry, whether we shall make friends or travel a lonely path.—Rufus M. Jones: Finding the Trail of Life.

## When Daughter's Coming Home

Her cosy room is ready;  
I've dressed the bed with care,  
With snowy linens and flowered spread,  
And I've dusted each table and chair.

The bureau is neat and tidy,  
And wearing a cover white,  
Her desk is set in order, too—  
Each book is placed just right.

I think I'll move the arm-chair  
Just a little more this way,  
And push the foot-rest nearer  
For—she's coming home today!

—Grace H. Poffenberger.

## Morality by Legislation

We have never been able to follow those who declare that "you cannot make men moral by statutory acts." It seems to us on the contrary that you can. It may be that you cannot make men good and gentle by statutory enactment, though even there we are not so sure. But for ourselves we do not know how otherwise man has ever risen above some previous behavior, which at length he found irksome or dangerous or disgraceful, except by the method which as a matter of history he has followed. And what was that method? In a moment of pain, of overthrow, of nausea, of revenge and indignation against himself, he has come under some personal vow. This vow he registered and called men to witness. And, lest men should later prevaricate and conspire with him to seduce him from his declared allegiance, he would even erect a stone, a dumb, insensate thing, but at least impervious to such changes as threaten the soul; and he would ask that dead, dumb stone to witness against him if he should ever break his oath!

It is in this way that we regard all enactments under which men have bound themselves. They are the tidal-marks of the soul at high water. They give an objective witness to some mood of compunction, to some earlier appreciation of danger. They are the expression of ourselves at our best, at our wisest, in an hour when we saw beneath the surface and into the possibilities which lurk in nature and in our own hearts. Thus it is that a law of such a kind is never a merely external thing. It had in the day of its origin the assent of our mind and conscience, and was accepted by us with gratitude in the lucidity of some great fear. Such recorded vows, such laws and enactments, are so many clutches at some thing above us and on a level of things where we feel we should be more at home and should lead a finer life.—From an Editorial by Dr. John Alexander Hutton in the British Weekly.



Corner-stone laying  
of the modern  
Church School  
Building of Salem  
Reformed congrega-  
tion, Shamokin, Pa.,  
the Rev. Alvin F.  
Dietz, pastor.

(Pastor Dietz, Dr.  
Chas. B. Schneder  
and President W. F.  
Curtis are seen at  
the corner-stone.)

PHILADELPHIA, AUGUST 30, 1928



# Knowledge of Nature as a Factor in Rural Leadership

By DR. H. A. SURFACE, *Professor of Nature Subjects, Susquehanna University, Selinsgrove, Pa.*  
*Address at the Austintown Country Life Conference*

"What is it?" This question is asked by those who want to learn,—who "hunger and thirst" after knowledge,—who indicate their interest in a subject by their inquiry about it. The subject of this inquiry is generally some object in Nature. Yes, I speak from a life-time of teaching and heavy correspondence, and can say that in nine cases out of ten this is true. This shows that the inquirer is interested in some object of Nature and wants to know more about it. It may range from a bee, a bug or a bird, to a fish or a flower, a shell or a serpent. It may be a destructive or a beneficial insect, with the possibility of great economic value to man, or fossil from "the hills, rock-ribbed and ancient as the sun," showing the delineations of an organism that lived millions of years ago; or it may be a new weed in the garden, a beautiful flower, or merely "something I never saw before."

All of us who are teachers know the great psychological value of "interest" in the subject on the part of the learner, as interest indicates a mental appetite and a readiness for mental feeding. This, therefore, indicates the desired opportunity for the teacher as the physical body is best fed and nourished when the physical appetite is keen, so is the mental. Just as the time to feed physically is when the subject exhibits evidences of hunger (which means an appetite), so the time to feed mentally is the same. Therefore, the time to drop into the mental mouth of the inquirer a morsel of brain food is when the appetite is keen, as shown by the significant question, "What is it?"

This subject of leadership is one of practical education, and this implies a teacher and one or more students. Who are the teachers? All of us for "none of us liveth to himself." While the four great educated and immediately influencing factors of your community are the teachers in your schools, the preacher in your Church, the editor of your paper, and the family physician; these are by no

means all. Look at the two-year-old child observing the four-year-old turning somersaults. In a few minutes he tries it. Over he goes. He has learned. All that he now needs is practice, which means forming the habit. He tries it again and again and soon becomes skilled. He exhibits his skill before his parents and others. He has been taught by one but slightly his senior, who taught unconsciously,—"and a little child shall lead them." He is taught. He practices. He forms the habit. He becomes skilled. He deserves his diploma,—in somersaulting. He learns one thing at a time, and having a Heaven-inspired and knowledge-acquiring mind he seeks more knowledge or further opportunities for acquiring and exhibiting skill. The four-year-old watches the six-year-old swing from a horizontal pole and tries it for himself. Soon the two-year-old is attempting the same feat. Why? Just because he has seen others do it. Who are the teachers? You boys and girls; you men and women!

All who know or can do are teachers by their words or actions influencing others, even though unconsciously. What can you teach? Just what you know, and nothing else. How much can you teach? Just as much as you know and no more. How do you teach? More by example and influence on those who observe you when you are unconscious of the fact than by any other means. It has been said that the world has two Bibles—the Holy Bible and the professing Christian, and while the latter may read his Bible, the world reads and interprets him by his deeds rather than by his words. He is the teacher or translator of the Bible to his neighbors and other observers, and he thus becomes their Bible, to be read and translated through his actions.

So if we would be leaders we must be educated, and the degree of extent of our leadership is in the amount of education not that we possess, but that we can use. This need not be "book-learning," but practical education as Pat defined it:

"Faith, and education is bein' onto your job." Leadership demands knowledge and skill. Yes, knowledge, to the extent that the four-year old must know how to turn a somersault, and skill to the extent that he must do it before the two-year-old can observe it before he can imitate it, or be led.

The person asking "What is it," asks for two reasons. First, because he wants to learn, and second because he expects the person questioned to be able to give the answer. We do not ask questions of persons whom we think unable to answer. By being answered, he learns to depend upon and be led by his informer. Every time he asks a question and receives a correct reply he becomes a more confirmed follower, and his instructor is being pushed forward into greater leadership. But every time the answer fails to be forthcoming, and every time the inquirer finds he has been misled, he loses confidence in his informer, and the latter loses leadership.

The false leader fails when he makes a fundamental mistake or when his errors are discovered. For example, a pseudo-messiah predicts the ending of the world on a certain day, and when that day arrives this mundane sphere keeps right on spinning, cared for, as usual, by the same Power that made and started it. Thus the false or the ignorant teacher loses prestige among followers. To maintain leadership, the would-be leader must know and perform, and he must be true and reliable,—no "bluffer."

Now do we agree that knowledge is necessary for leadership? Yes, not only knowledge, but applied knowledge, which is skill. Yea, not only skill, but classified knowledge, which is Science. The American Indian knew much of Nature, but his knowledge was disassociated, or related only to his own needs for living—food, fire, shelter, medicine and defense and offense. His knowledge of isolated facts was applied, but not classified, hence not Science.

(To be continued.)

## FIRST AND FINEST

Large business houses and great industrial corporations are caring wonderfully for their sick and aged employees. The railroads retire their old employees on good pay; states pension their old teachers; the United States pays good pensions to its soldiers, sailors, and other sick and aged employees. IF THE WORLD TAKES GOOD CARE OF THOSE WHO SERVE IT, SURELY THE CHURCH SHOULD TAKE THE SAME KIND OF CARE OF ITS AGED AND DISABLED MINISTERS AND THEIR WIDOWS, who also have served well. Ministerial Relief is one of the first duties of our Church, and one of the finest fruits of our faith.

All the larger denominations are making splendid provision for their aged and disabled ministers and widows. The Episcopalians have \$20,000,000 for Ministerial Relief, and receive almost \$1,000,000 from assessments annually; the Presbyterians have \$7,000,000 and have just raised \$15,000,000 more by a campaign; the Methodists have \$18,000,000, and are asking several times this amount more; the Baptists have \$11,000,000 and the Congregationalists \$9,000,000. The Lutherans have just raised \$4,000,000 for Ministerial Pensions; the Dutch Reformed Church is raising \$1,000,000; and the Christian Church will raise \$8,000,000 next year.

Since 1752 our Reformed Church has

given Ministerial Relief in a small way until 1920, after which we gave larger and more adequate support to our veteran ministers. But in order that our Church may enlist the finest young men in our ministry, may grow and greatly extend the Kingdom of God, OUR CHURCH, TOO, MUST THINK OF RAISING SEVERAL MILLION DOLLARS FOR MINISTERIAL RELIEF. Ministerial Relief is one of the first obligations of our Church, and one of the finest services we can render. "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."

## OUR STATISTICAL REPORTS FOR 1928

J. Rauch Stein, D. D., Stated Clerk of General Synod

### Eastern Synod

The last of the 7 Synods to complete assembling its Classical Statistics for 1928 was the Eastern Synod. Each of its Stated Clerks were diligent, persevering and patient in their efforts to secure 100% accuracy for the Synod. 5 of the Classis, however, were prevented from qualifying in the first rank—certainly not because of mathematical ability—but simply because of a very small number of indifferent pastors. Moreover, the reports of Goshenhoppen, Lehigh and Wyoming Classes are

100% in Present Membership; they fail only in Total of All Benevolences.

Each Classis failing to qualify fully can easily ascertain its own culpable statisticians by examining its own report. This "Is it I?" test may prove both convicting and salutary for next year.

The Classes attaining 100% accuracy in all particulars are: Eastern, Hungarian, Reading, Schuylkill, Tohickon, West Susquehanna, East Susquehanna, Philadelphia and East Pennsylvania.

The totals for the entire Synodical Report are as follows: Membership last report, 146,627—increase, 1,879; Confirmed, 5,874—increase, 24; Certificate, 1,966—decrease, 291; Renewal of Profession, 2,055—increase, 21; Dismissed, 2,115—decrease, 186; Deaths, 2,592—increase, 160; Erasure of Names, 4,853—increase, 740; Present Membership, 147,385—increase, 1,593; Communicated During the Year, 122,021—increase, 3,011; Unconfirmed Members, 64,126—increase, 680; Infant Baptisms, 5,747—decrease, 26; Deaths, Unconfirmed, 681—decrease, 3; Students for the Ministry, 107—increase, 16; Total S. S. Enrollment, 147,905—increase, 4,307; Home Missions, \$150,284—increase, \$4,230; Foreign Missions, \$164,532—decrease, \$20,502; Education, \$69,517—increase, \$1,585; Ministerial Relief, \$49,661—decrease, \$4,077; Orphans' Homes, \$42,912—decrease, \$1,661; Forward

(Continued on Page 22)



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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### THE LABOR SUNDAY MESSAGE

The distinctive note struck by this year's Labor Sunday Message of the Federal Council of Churches is contained in the statement that by the aid of the scientific method the social ideals can no longer be dismissed as the impracticable objectives of sentimentalists, but may now be considered as specifications of a great task to be accomplished.

Without doubt this is correct and it must speedily become increasingly clear to the intelligent public that selfish considerations on the part of either employers or workers dare not stand in the way of evolving a new industrial order that will accord with the democratic principle of American government and be characterized by justice and peace.

This being true, the Churches certainly should feel under constraint of the social conscience which they have created, to clarify the minds of their constituencies as to what, under such circumstances, it means today to be a *Christian* in industry. The time has come, it is being said with conviction by Christian social evangelists, to divide "Christians" into two classes—those who are "living the Jesus way day by day and those who are simply mouthing their loyalty." A prominent representative of one of the non-Christian religious faiths of the world, recently observed, while visiting this country, that when Christ came unto His own people they refused to accept Him, and now again His own people, Christians by name, *refuse to practice His gospel*. Nowhere is this more apparent than in industry, and it must in all good conscience be said that to whatever extent the observation of the distinguished visitor from India is correct, to that extent Churchmen in industry are under a tragic illusion. For we are either *FOR* Him where it counts most or we are *AGAINST* Him where we are most anxious to *appear* Christian. There is still a way that seemeth right unto a man, the ends of which are the ways of death.

The Christian discipleship of the leaders in industry, it seems to me, is staked upon the genuineness with which they undertake to utilize the means that science provides for putting their religion intelligently into the industries for which they are responsible. Certainly this applies equally to labor leaders to the extent of their opportunities and responsibilities; but as our industries are at present organized the owners are primarily responsible. It is heartening to know that an increasing number of employers are taking this view of the matter and are acting upon it. Said a leader high up in the councils of industrialists a

little while ago: "A growing number of employers are condemning the foundation principles of the present industrial world and are seeking the way to industrial reconstruction. The inevitable change to the new industrial world," he said, "would come with less bitterness and less hardship if the influence of these men prevailed in our Manufacturers' Associations and Chambers of Commerce;" and he added, "a large proportion of the members of these Associations are in the Churches and furnish a fertile field for a liberal and courageous pulpit."

Quite appropriately the message reminds the Churches that they too are employers of labor and raises the question whether brotherliness characterizes the salaries of their ministers and workers, the wages of their employees, conditions of employment, and control. The liberal pronouncements of the Churches have repeatedly been discounted by labor leaders upon discovering what they interpret as evasions of the issues involved. But the message might with equal appropriateness have raised the whole question of inter-Church relations which are certainly involved when the ideals of brotherliness and co-operation are under discussion. Is there essentially any difference between an industry organized for profits, and a Church that estimates its success by the increase of its membership and its finances? Is competition something different and finer when practiced among denominations than when followed in industry? The first law of the new order the Churches propose to construct is *service* not profits, and a demonstration of this law on the part of the Churches would not fail to have effect upon employing and labor groups. Without doubt, before the Churches can speak to industry with authority that does not smack too much of the scribe, they too shall have to square their business practices and their relationships to one another with the gospel they preach.

—JAMES M. MULLAN.

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### THE HILLS AND THE FIELDS

The writer of the 121st Psalm often let his eyes and thoughts rest upon his beloved hills about Jerusalem. Their "everlastingness" was a shadow of the Infinite, and the security afforded by them was an emblem of the Divine protection. In him was the consciousness, as there is in us, that the act of looking upward is a secret provision of our nature. The hills bade the Psalmist worship God, they evoked his continual praise of the Lord, they subdued all trivial thoughts, they brought calm and rest to his spirit,



and they were symbols of the Divine strength that never fails the heart of him who puts his trust in Jehovah.

It is always our duty to seek help from the Lord in all things. In the everlasting struggle against temptation, the final cry of the soul is ever to God. In sorrow's tears, we may seek other means of relief, but our only real help comes from above. In the midst of doubt and perplexity, the everlasting hills tell us of Jehovah, "the same yesterday, today, and tomorrow." In seeking escape from sin, there is nothing that God cannot do to effect our salvation.

The Son of God was not only drawn to His Heavenly Father by the thoughts inspired in Him by the hills, but from those hills He always saw the fields of moral darkness, of gloom, of ignorance, of sin, of death, and of destruction. The fields were white with the souls of men waiting to be saved in the harvest of Love.

The hills and the fields are both necessary in the true vision of life. Worship and service are the two requisite elements of religion. These are all-inclusive of the two great commandments, signifying our highest relation to God and man. Our vast energies in the realm of social service today are swallowing up our equally necessary attention to the worship of our Father. Our service has become a superficial substitute for devotion, and our worship is often little more than a bit of formalism required for our good reputation in works of charity. We are more familiar with the harvest-fields than the hill-tops, more bent on service than on worship.

We must go oftener up to the mountain-tops of Revelation. Our only salvation is found on Mount Calvary. The strength needed to meet our tasks may be found on Mount Quarantania. For faith in the Holy Son of God we must often ascend the Mount of Transfiguration. That we may have the proper understanding of our life and mission we have to hear the message of the Mount of Ascension. "He who would have fellowship with Christ must often seek the pathway to the hills; but the way down will always lead him into the harvest-fields of God." Let us lift up our eyes unto the hills from whence our help comes, and then look unto the fields—for they are full of sin-sick and world-weary souls. The sky-line which the mountains form against the blue heavens as we look up from the fields beckons us to loyalty and love.

—ARTHUR Y. HOLTER.

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### WEBSTER ON "MODESTY"

We see so much laxity in the prevailing style of dress, on the street, wherever we go, and in the daily and other papers and prints, that not a few agree we are in danger of its leading to immorality. Woman has undoubtedly a great responsibility in maintaining a high standard of virtue and morality. Any nation will not rise above the average in morals and virtue exemplified by its womanhood.

On this subject, Noah Webster in his dictionary, aside from his definition, expresses a beautiful opinion and truth: "*Modesty*: Moderation; decency. In females, Modesty has the like character as in males; but the word is used also as synonymous with chastity, or purity of manners.

"In this sense, modesty results from purity of mind, or from the fear of disgrace and ignominy, fortified by education and principle. Unaffected modesty is the sweetest charm of female excellence, the richest gem in the diadem of their honor."

—W. H. D.

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### "THE CONFESSIONS OF A PUZZLED PARSON"

Bishop Charles Fiske, of the Protestant Episcopal Diocese of Central New York, has given us in a volume of 273 pages a series of a dozen essays on present day problems with which religion is naturally concerned, which the Bishop himself calls "pleas for reality" from one who is "impatient of pussyfooting." (*The Confessions of a Puzzled Parson*, Scribners, \$2.00). Much of this was given before in magazine articles, at least one having been located as far south as *The American Mercury*. Some have suspected the good Bishop of being more avid for produc-

ing sensation than for providing edification, but differ as we may from some of the opinions and convictions expressed, there is much in this book to provide food for constructive thought. Here are exceptionally readable essays on such controversial topics as "Companionate Marriage," "The Church's Loss of Prestige," "Saving Souls Through Church Suppers," "Creeds and Christian Unity," "Church Liberality" and "The New Home and the Women."

Several of the papers are, we think, in too critical a mood. It is easy to join the ranks of those who pour scorn upon the activities of "paid secretaries" and "professional uplifters," but one wonders if a Bishop of the Church is doing much good by publishing such an attitude, particularly when he fails to tell us how we are to get along without these men and women whose work he brands rather loosely as "pernicious." We rather believe that history demonstrates many of these activities to have been essential to social welfare and greatly used of God for the amelioration of human conditions. As at present constituted the Church of Christ is dependent in considerable measure upon the service of paid advocates and representatives. It is possible for prelates, who are themselves paid officials, to accept honorariums for articles and books which will tend to make the work of consecrated secretaries more difficult, as well as to diminish the income of the Church and other organizations sincerely devoted to necessary and important tasks. We do not indulge in charges against this Bishop or any other particular man when we call attention to the dangerous practice of some who, safely clothed in ecclesiastical millinery, seem indifferent to the social effects of such satirical criticism.

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### CAN INDEPENDENCE BE SMOTHERED?

The "wise cracks" of humorists are not always wise. Sometimes they are even dangerous. Mr. Will Rogers is a well established institution in America, and he has proved his usefulness on numerous occasions. But friend Will should be engaged in a better business than to attempt to discourage political independence. "The new way," he says, "to get your name in the paper is to bolt your party and jump to the opposing candidate." He adds that if this up-to-date publicity seeker makes speeches for his new candidate, that will more than offset his own vote, for "I know either party hates to see a bolter coming his way."

In the old days it may have been considered a laudable effort on the part of political leaders to force independents into line by making "bolter" appear synonymous with "traitor." If people can be made to believe that there is something disgraceful and disloyal about refusing to support a candidate of your party whom you consider unworthy, or at any rate inferior to the nominee of another party; if you can give them the uncomfortable suspicion that the use of their own brain and conscience at the polls is a species of treason, you will undoubtedly be successful as a promoter of partisanship. But this is not a service to the country; in the last analysis, it is not even a wholesome thing for the party that is supposed to be benefitted by corraling these so-called "straight votes."

The right to life, liberty and the pursuit of happiness involves the right to bolt a party ticket. We have known men who boasted that they always "voted straight." It is encouraging to note the awakening of so many Americans to the fact that *the only straight vote for a true man or woman is a ballot that has every crooked name stricken off*. At any rate, it is up to us as Christians to please God rather than men.

We must regret, therefore, that a good citizen like Mr. Rogers should give further currency to the idea that we are justified in yelling "scab" at those whose principles and convictions urge them to espouse the cause of someone who is not of their own "strait sect." Nor is it true that both parties "hate" such independents; it is far truer to say that both are angling for these very voters, knowing that the outcome of the campaign will be determined by them, more emphatically probably than in any previous



Presidential election in this Republic. One of the most encouraging signs of the times is to be found in the disposition to refuse to wear a party collar, even when willing to be called by a party name; and this is true in the Church as well as in the State. Such independence is not only honorable; it is absolutely essential to the perpetuity of our democracy. We are assured, moreover, that this triumph of patriotism over party claims will neither be laughed out of court by humorists nor successfully intimidated by the threats of party whips.

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### WHEN IS A SALOON NOT A SALOON?

We used to think that we knew exactly what a liquor saloon is, but that was before the Prohibition question became a political issue in this campaign. Now we are told that "the saloon is and ought to be a defunct institution in this country." The Governor of New York, who appears to be proud to be called a "wet," tells us this, and adds the solemn promise: "*I will never advocate nor approve any law which directly or indirectly permits the return of the saloon.*" Then he goes on to advocate first, an amendment to the Volstead law, allowing each State to fix its own standard of alcoholic content in intoxicating beverages, and secondly, an amendment to the 18th Amendment of the Constitution of the United States, giving each State, after approval by referendum, the right within its borders to import, manufacture or cause to be manufactured and sell alcoholic beverages, the sale to be made only by the State itself and not for consumption in any public place.

Here then we have Governor Smith's answer to the conundrum: "*When is a saloon not a saloon?*" It is not a saloon (1) when it is run by the State instead of private individuals; and (2), when the booze is not guzzled on the premises where it is bought. No matter how much "kick" the beverage may have, if these two conditions are met, the curse has been taken away, the "saloon" is defunct and the boys can get all they want of the old stuff! No wonder it rained in Albany.

What an attractive proposition! We find that a number of the very folks who are most bitterly opposed to the idea of "the government going into business" are thirsty enough to make this one exception: "Let the government go into the liquor business." And this is "a great moral issue, involving the righteousness of our national conduct and the protection of our children's morals." We are to cure the evils of non-enforcement and re-establish respect for law in America by dotting the land with some legalized wet spots, surrounded by dry areas, and thus multiply opportunities for smuggling and lawbreaking across the borders of every wet State. Almost we are ready to believe that the moon is made of green cheese. But not quite!

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### "KNIGHTS OF THE GOLDEN CALF"

In all generations the best of men have been subject to the temptation to doubt the triumph of righteousness, and probably not one of God's prophets has failed to spend some time, as Elijah did, under the juniper tree. There are few men, indeed, who cannot sympathize with those who are suffering from acute cases of the blues. We think an old friend of ours must have had a real "blue Monday" on July 23 when he wrote us a note, giving a list of enterprises and great ideas he had fathered, all of which apparently failed for "lack of money" to carry them into effect. Having come to the conclusion, therefore, that "lack of money" is really the "unpardonable sin of the 20th Century," this friend writes that he has evolved another plan, in accord with Mr. Rockefeller's reported idea that "it is every man's religious duty to make money," and in answer to a recent leading article in *The Nation's Business*, which states that 95% of all business failures are due to a lack of working capital.

The new organization he now proposes shall be known as "The Knights of the Golden Calf." Its object, he says, "shall be the adoration, pursuit and personal accumu-

lation of money. Its membership shall include all worshippers of Baal—and their name is Legion. Its emblem shall be the American eagle, a bird of prey, that feeds on the flesh of its victims. And its motto shall be, 'E Skinibus Eat 'Em.' It is high time to cut loose, and go the full length of the prevailing system, try it out to its final issue, or drop it forever. 'If Baal be God, serve him; but if the Lord be God, serve Him.' I have at hand, therefore, a plan of organization and a list of widely known multi-millionaires and their subservient satellites in both Church and State, for the various offices. All interested parties will please report to me at the earliest possible moment."

Well, we hope our brother is feeling better by this time. Whenever we get in a somewhat similar mood, we have found the best antidote to be a new and more intense study of the life of Jesus. Another great tonic has been found in the story of Job, and yet another in the 73rd Psalm. (That Psalm, by the way, is one of the rare gems of all literature). And in almost every book of the Bible you can find some help, when your faith is assaulted by the seeming primacy of money over character. Let us never forget how there lived on this earth One who said: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Did the "lack of money" prevent Him from doing His work and winning His victory? In His last will and testament, He could not leave to His disciples houses and lands, stocks and bonds; He could only say, "My peace I leave with you . . . My joy I give unto you." Yet His was the most successful human life ever lived.

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### LETTERS THAT CHEER

The parish bulletin of Wooster Ave. Church, Akron, O., contains this kindly counsel, which we are glad to pass on:

"I had an interesting talk the other day with a man whose daughter was away from home for the first time, attending a girls' camp. He told me about a charming letter the girl wrote home, saying how little she had appreciated her home before, and all that her parents had done for her, and how much this absence meant to her along that line. It must have been a very sweet letter. The father's eyes grew misty as he talked about it. The letter was evidently one of the loveliest things that had ever come into his life,—and the daughter's life also. Such letters are nowhere as frequent as they ought to be. This vacation is a good time for you to write one of them."

The work of a Christian pastor reveals, as perhaps no other work can do, how many hearts are literally starving for some expression of gratitude and affection. Especially are thousands of parents sad and lonely because some or all of their children fail to speak the word that would make them happy, neglect to write the letter which would set father's or mother's heart to singing. Many do not mean to be unkind. But in this hurrying life, when it becomes increasingly difficult to keep even our choicest friendships in repair, we must make it a point of honor not to forget those nearest and dearest to us. Don't wait until it is too late. Do it now.

And after you have written to the home folks, remember that one of the most blessed opportunities of life is to speak the word of cheer and hope to those in sorrow and heartache. Some of the most beautiful letters in all literature are those written by sympathetic hearts to men and women who were passing through the valley of trial and bereavement. Of course, some are peculiarly gifted along this line. The writer has a beloved friend, past three score and ten, who is a veritable "son of consolation." It would be difficult to estimate how many letters he has written to them that mourn; still more difficult to measure the blessing which hundreds have received from the messages he has written. It has taken time and energy; it has not been easy to render such a ministry through the years; but the thousands who know and love the President of our General Synod rejoice that his loving spirit has caused him to set an example along this line which we will do well to emulate.



## The Parables of Sated the Sage

### THE PARABLE OF WHO'S WHO

I was in Kentucky, the land of Beaten Biscuit and Fried Chicken, the land of Good Horses and Ample Mint-beds. And I sate upon the Broad Verandah of an Old Time Plantation Home and talked with the owner thereof.

And he had been upon a Journey, and had visited certain Kinsfolk of his in Washington and in Boston and in New York.

And he said, In New York, when any man was mentioned they looked him up in Bradstreet's; and in Boston they looked him up in the Blue Book; and in Washington they looked him up in Who's Who.

And I said, It is well that there be such Useful Works of Reference.

And he said, Yea, but I said, I am going back to Kentucky where *I know Who's Who*.

And I said, Happy are the people that are in such a Case. For many portions of this world are grown so Complex that a man may hardly know who dwelleth next to him, and life is an endless search of the Telephone Directory and other Works of Reference that a man may know the men with whom he doth associate.

And he said, There is too much attempt to learn out of Books and not enough out of Life. May God defend me from the Evil Day when I must look up my Friends in Books. For it is a sad thing ever to substitute a Book for Life itself. And in Kentucky we strive to Live. Wherefore do I abide in Kentucky where I know Who's Who.

And I said, My friend, continue thou to abide here, and now and then permit me to flee from the realm wherein men are ruled by the Blue Book and the Telephone Directory and Bradstreet's and Who's Who, and dwell for a time with thee.

And he said, The Latchstring is out. And when thou dost ride down our Pike, thou shalt Alight and Lift thy Saddle.

## Poetic Torches in the Gloom

(From a Sunday Morning Address by the REV. H. D. MC KEEHAN, B. D., S. T. M., Pastor of the Abbey Reformed Church, Huntingdon, Pa.)

Few careers are more thrilling and romantic than that of the archaeologist who, with pick and spade, is uncovering ancient civilizations along the banks of the Nile, the Tigris and the Euphrates. Fresh in the minds of some of us is that recent story of the scholar who opened the Egyptian tomb which had been closed for more than three thousand years. When the heavy door was lifted aside the excavators beheld the exquisitely carved coffin of a little child, and over it this inscription, "Oh, my life, my love, my little one! Would God I had died for thee!" Instinctively the men uncovered their heads, and with eyes moist and dim stepped out into the light. Forgetting that they were seeking trophies from the far distant past, the excavators replaced and sealed the door and left love and death to their eternal vigil.

How old is sorrow! It is as old as the human race; it is as old as love and faith. And, what is more, it has ever been an insoluble mystery. That inscription, carved by some Egyptian father or mother more than thirty centuries ago, might have been carved by a thousand sorrow-laden American parents yesterday or today. Suffering and sorrowing constitute one of the most serious problems of human life and thought. That problem, in the form of a real experience, presses in upon every life and upon every heart in some way at some time. Even that perfect Being of Galilee who was the mightiest among the holy and the holiest among the mighty was compelled to cry aloud, "My God, My God, why?" Let it be remembered, however, that the cry of Jesus was not the cry of doubt and despair; it was the cry of perplexity. Certain of God, Jesus was not certain of the meaning of His pain and unspeakable anguish. And yet, taken as a whole, the teaching and example of our Lord leaves us in no doubt as to His conviction that **suffering and sorrow exercise a beneficial ministry** in the lives of men and societies. If the life history of each individual represents the repetition of the evolution of the race, the common experience of suffering and sorrow does the same. We are born into this world through the pain of another; we leave the world while our best friends weep.

Without setting forth any theory of suffering or any philosophy in explanation of the meaning and ministry

of suffering, I want to think with you for a little while of some of the approaches made to this problem and mystery by some of the noblest and most clear-eyed of the world's poets. The triumph of faith and the certainty of grace is nowhere so strongly revealed as in the words of the world's immortal songsters. These are they who have seen a star beyond the low lying clouds and have a glimpse of the glory that shines through the gloom.

Some one has said that although Goethe was one of the brightest intellects in the history of Germany, some secret fault within the will of the poet dulled the luster of his soul. If one group of his friends were engaged in weaving laurels for his brow, others, equally true, were engaged in wiping mud from his garments. Nevertheless the German poet was a seer; and what he saw, therefore, he saw clearly, and the report of his vision is a bit of golden instruction. In one of his best remembered songs, Goethe said,

"Who never ate with tears his bread,  
Who never through the troubled hours  
Weeping sat upon his bed,  
He knows ye not, ye heavenly powers."

Few women have known the keen edge of suffering better than Elizabeth Barrett. Her escape from the fiery furnace of affliction was only won when she married her twin-souled poet, Robert Browning. And yet the salvation of Elizabeth Barrett was spiritual rather than physical. Having witnessed the tragedy of her brothers' drowning when a mere girl and having been dispossessed by a stern and unimaginative father, the burden of her life was made the heavier through the fact that she was an invalid and spent many years upon a bed. Nevertheless Elizabeth Barrett brought from her fiery furnace a deposit of pure and immortal gold. Like Goethe, she learned the value of suffering, the discipline of pain, and like that goodly company of earth's greatest poets she held aloft a torch that others might see the glory that shines through the gloom. Today, as yesterday, the wisdom and music of her words haunt the mind of every sorrowing soul:—

"O, brother! let us leave the shame and sin

Of talking vanity, in a plaintive mood.  
The holy name of Grief, holy herein

That by the Grief of One came all  
our good."

We have long been told that the poets learn in suffering what they teach in song. Dante, child of the city of flowers and the flower of cities, lost both his liberty and his divine sweetheart. No man ever loved his native home better than Dante loved Florence and never has the love of a young man for a maiden been quite so sublime as Dante's love for Beatrice. Yet, losing both and salting his bread with tears, Dante lifted a torch within the gloom, found God within the shadows and, in more ways than one, became the voice of ten silent centuries.

It is not hard to curse life but it is difficult to love and interpret life. We are amused at the paganism of Omar and when we are buoyant and strong we rather delight in the challenge of Henley, but when the clouds gather and thicken, the heart cries out for such certainty as only faith and spiritual experience can offer. Faced by life's stark realities we are thrown back upon light furnished by sensitive and far-seeing souls such as Browning and Tennyson, Hood and Cowper.

John Henry Newman was a saint, a scholar and a seer, and the mists that hovered about his ship as he sailed down the Mediterranean were symbolic of the depression within his own soul. The faith of his heart was certain, but concerning the Church to which he owed his complete allegiance he was uncertain. Yet how like the pilgrimage of man, how like his ageless cry from the depths, are those words of Newman's,

"Lead, kindly light, amid the encircling gloom,

Lead thou me on!

The night is dark and I am far from home;

Lead thou me on!"

Having lost his eyesight when he stood upon the very threshold of scholarly renown and having been forsaken by a woman to whom he had promised everything life might bring, the early history of George Matheson reads like tragedy. And yet above all of earth's great discoveries stands Matheson's discovery of Christ—the Love that would not let him go!

Last Lord's Day you chose a name for your new Church (Abbey Church). That name is like the little casket into which men have swept the perfume of acres of rich, red roses. A mother of Abbey



churches is that sacred retreat known as Marsaba which, chiseled from solid rock, overhangs the brook of Kedron. Thirteen hundred years ago John of Damascus, seeking to escape the materialism of his day, entered that retreat of thought and prayer. As he climbed down the winding path he led by the hand his little nephew, Stephen, a lad of ten summers. Entering

that retreat the boy never left it and his bones lie buried within its walls. For many years Stephen studied, prayed, taught and wrote. He was a healer of wounded hearts and a light shining through the gloom. Sixty-six years ago this summer John Mason Neale found and translated from a little slip of parchment some words which thirteen centuries ago Steph-

en of Marsaba taught his choir to sing. They are words of deathless beauty and fadeless faith. They remind you of the song of the River of Life which flows by the Throne of God. Do you know them?—"Art thou weary? Art thou languid? Art thou sore distressed? Come to Me, saith One; and coming, Be at rest."

## If Autumn Comes

PAUL T. STOUT

Text: Gen. 1:14, "And God said, Let there be lights in the firmament . . . and let them be for . . . seasons and for years."

Long before the scientific explanation of seasons and years was discovered, the writer of these words expressed this religious interpretation. He knew nothing of the inclination of the earth's axis; he knew nothing of the motions of the earth; but he felt that the lights in the firmament of heaven had something to do with the change of seasons, and of one thing he was absolutely sure—**God caused these things to be.** We prefer this religious view as an explanation of the seasons to the purely materialistic views of some scientists. Materialism and mechanism are atheistic conceptions. Judging by results, much of the training in our high schools and colleges is leading students away from the Bible. Many are the instances where boys and girls make the deduction that the Bible is in error, fit only for a museum, a book to be neglected and disbelieved. Now, the Bible should never be considered as a book of science. It is a book of religion. It is the story of the progressive revelation of God. It goes behind the facts of science and gives the First Cause of all things. We may accept the facts of science—many must be accepted in faith as well as the postulates of religion—and still believe in the Bible, too.

However, our theme is not scientific, but religious. We want to gain if possible the lessons which the fall season of the year teaches. There is a fascination about this ever-recurring change of seasons. William James said that our world was an honest world. You may depend upon it. This is true because there is an all-wise and all-loving Providence controlling it. In the autumnal season we are reminded of the hand of God moving in its mysteriousness, manifesting a wisdom and a work far beyond the ken of man. The work of another summer is over, the leaves have done their work, and they pass on to decay, but before they pass they change their color to remind man of their presence in the world. Few people fail to see the gorgeous array of colors in a clump of trees or on a beautiful mountain side. People go into raptures over scenery in the fall. The green leaves do not usually attract the attention of man and oftentimes he is oblivious to the importance of their work, but when the green of the leaf disappears and all that remains is the dying leaf, yet beautiful in its death with colors of gold and flame, a contemplative feeling surges within the soul, and one is made to think of the power of a Creator and the wonder working of an omniscient God. The silent, yet vital work of the green of the leaf is done. The air has been recharged with pure oxygen, the food of the plant has been assimilated, and now is stored away for the use of man. We pluck a leaf and tear it to shreds, unmindful of what a divine thing we are destroying. Without the green of the leaf there would be no life—neither for man or beast. But for this year the work of the leaf is done, and in its death it is made beautiful that man through it might turn his thoughts to God.

We are reminded at once of the fall season of life, when the "green" is gradually disappearing, when the candle of man's physical being is burning low. When we feel the damp mist, when we see the slanting shadows, when the pale glow of the setting sun, shorn of half its lustre, tells of coming winter, when the depressing north wind blows its cold and its snow under an inclement sky, we know that winter is near. And so in life there are the same evidences that the long rest of winter is approaching when the soul must leave the body and the body must enter its last cold resting-place in the bosom of mother earth.

Again, we are reminded of our duties and responsibilities. The leaves would speak if they could, to tell us of our mission. In their dying moments they would call to us, asking whether we were doing our work well or whether we were idling our time away in frivolity and pleasure. They would ask us, "Are you preparing

to present to your Creator a work worthy of your powers and creation? Can you leave an unspotted record, one of beauty, one to which men will point and which they will admire? Remember that you, too, must pass this way and time is flying fast; therefore, be busy, be active, make your life count."

How strange it is that so many people can pass through this brief life without giving a thought to the time when they shall no longer live! There will no doubt be many excuses given when they appear before God, just as they are given now. But there, alas, excuses will not count. "For the visible things of Him from the creation of the world are clearly seen, being understood by the things that are made . . . so that they are without excuse." "They have Moses and the prophets; let them hear them." We have reason and revelation to guide us, we have sight and insight to help us, we have our intellectual and intuitive faculties to educate ourselves; there will be no excuse for us if we are colorless when the "green" of our lives is flown, if we go empty-handed before the throne of God. Every time we hear the solemn tolling of the bell of time, which tells us that another and another have gone before us, through all the changefulness of life, through the noiseless rush of a world which is going down with gigantic footsteps to nothingness, amid the solemn lessons taught to the giddy traveler as he journeys through life, we are reminded to pause and number our days. We learn to work cheerfully in the Master's vineyard and emulating the example of the leaf we strive to throw off the oxygen of love for others to breathe and to store up spiritual food upon which others may live.

Thus we can approach the fall season of the year without any regrets. It should not be a time of sadness and melancholy. **Fall is the time of activity and optimism.** The cool, brisk air puts movement into our bodies, reinvigorates our minds and renews our spirits. This is the true way also to approach the fall season of life. This should be the best time of life, when the fruits of a long life may be enjoyed.

"Grow old along with me!

The best is yet to be,  
The last of life, for which the first was made—

Our times are in His hand  
Who saith, 'A whole I planned,  
Youth shows but half, trust: see all, nor be afraid.'"

For anyone who lives this life as if it were the only existence; for him who builds his earthly home and fails to think of a heavenly home; for him whose heart is bound to the earth; for him who sees things as ends in themselves—for all such the thought of death doubtless brings melancholy and sadness. But for one who sees the things of earth only as representations of far better things in heaven, death is the portal, the real beginning of a better life which God has prepared for them that love Him.

Detroit, Mich.

### HINGES ON CHURCH DOORS NEVER WANT TO GET TIRED

If the hinges on Church doors could speak they would likely say they never want to get tired because of opening to leave in people who come to worship. They would also remark that some of them are not kept very busy, especially at this time of the year.

There is not a case on record where hinges were worn out by constant use. It is just the other way—worn out by the rust of neglect.

The world goes up and down the street, past sanctuary doors, with never a thought of turning the knob and going inside. It would take very little time. There is so much there that all of us need.

When life is lubricated with the oil of Christianity, our daily affairs move along much more smoothly. Making the Church door hinges work will be a step in that direction. They have been placed in position for our use. The teaching in the good place will act as a hinge on which our conscience turns.

In every town of every land there is a Church. They were built by good people for all kinds of people. Neither can get along without the other. Those who try it come to grief.

Mortals come and mortals go, but the Church remains. That is an important fact for critics to remember.

Would it be too much to ask you to make Church door hinges work on Sunday?

Thank you.

—The Reading Eagle.



# My Faith and My Hope

A. E. TRUXAL, D. D.

## XV—PRESENT CONDITION OF THE CHURCH

Some persons are alarmed by the present condition of the Church—especially of the Protestant Church. It has lost its influence, some say; others that it is breaking up. It is said that the members of the Church have become worldly and greedy. The dishonesties and immoralities of Church members in high positions in State and nation are at times condoned by the Church. A prominent member of the Church is reported to have said ("Christian Century," April, 1928), that it is a pity that the wrong-doings of Daugherty are being brought to light, for if he resigns the Methodists will have no member in the President's Cabinet. The Church has not raised its voice in regard to the financial crookedness and the political corruption in high places. It has not said a word on the immense sums of money employed by candidates for office. It is weak because it does not stand up boldly for truth and righteousness in high places and low. It is further said that the people are unfaithful in Church attendance and indifferent in Church work. Outsiders have lost respect for the Church and refuse to become identified with it. The members are more loyal to political parties than to the Church. The courts of the land and the attorneys at the bar seem to have lost the keen sense of justice and righteousness. Vice is flourishing and crimes are multiplying. The Church seems helpless before the forces of evil and persons imagine that its power is disintegrating.

Present conditions are bad and discouraging; but I see no cause for alarm. There is another side to the case. The people of Christian lands were never so sympathetic and ready to minister unto the suffering and sorrowing, the oppressed and distressed anywhere and everywhere, as they are today. Never before was so much consideration given to the needs of women and children and to the poor and unfortunate of all classes, and so much effort put forth for the alleviation of suffering and the enhancement of human welfare. All this is the result of the direct and indirect influence of the Church and of the Spirit of Christ in the hearts of the people. Besides the Church in general was never more alive and active than at the present time. Missionary operations are carried on in all parts of the world and are liberally supported. The teaching of the Gospel is being pressed upon the governments and people of all nations and the practice of justice and moral integrity demanded. Alliances of different kinds are devoting themselves to preaching the Gospel to the social and economic affairs of men. Ministers are laboring and preaching more zealously than ever, and are devising all manner of means for interesting the people, young and old, in the Church. But the

indifference continues. The peculiar condition is that Christ is today the most popular teacher in the world. His Gospel as exemplified by Himself appeals to the masses everywhere. But the Church has lost prestige. In the minds of many persons the Church does not properly represent the life and spirit of Christ.

There is a cause for the prevailing indifference in regard to the Church. One is that the people do not see the fruits of the faith in the lives of the members of the Church. They are worldly and greedy. Many seek wealth by unjust and dishonorable means. Members of the Church in high position in county, state and nation do not exhibit Christian principles in their lives and works. Membership in the Church is no guarantee for a kind, righteous and good character. That is one reason the Church has lost its influence. It would teach and preach that the followers of the Lord must be Christian in all their relations in life if it would challenge the respect of all men and regain its influence and power.

Another reason for the indifference of the people towards the Church is found in the fact that the knowledge of the world has so marvellously increased the last decade or two and the preachers and teachers of the Church have not kept pace with it. They have fallen behind. The knowledge of the world is becoming widespread through the teachings of the colleges and universities in the land, which are today attended by multitudes of young men and women. The literature of the country is also largely impregnated with modern knowledge. Unfortunately the Church to a great extent ignores this knowledge and proceeds as though it did not exist. What is the result? Professors and students have been censured for not attending Church services. Lately a professor replied: "I teach a science in the institution; I go to Church on Sunday, and so do the students. The preacher proclaims ideas and views that do not agree with my teaching. The students come to me for explanation. I do not wish to oppose the preacher. I stay away from Church, and so do the students." This case can in general be multiplied a hundred times. The Church must adapt its teaching to the knowledge of the day. It is always slow in doing so. It took it several hundred years before it became fully adjusted to the astronomy of the solar system.

But I have no fears in regard to the Church. It will not perish. Protestantism will not fail. Why do I say this? Because I have faith in God, faith in Christ, faith in the Gospel, faith in the truth. The Church will in due time rid itself of the features that are now weakening it and will become stronger than ever. Cardinal Giuseppe of Turin ("Messenger," April 12, 1928), seemed alarmed about the young

people, and he counselled young and old to keep away from all forms of error. He seemed to regard error more powerful than truth. I am not afraid of the truth; it will prevail.

## Reformations

During the first 1,500 years the Church gathered unto itself many things in doctrine and practice that did not harmonize at all with the simple life and teaching of Jesus. The Reformation of the 16th century sought to free the Church of these human and erroneous accretions. It cleansed the Church of much moral and spiritual corruption in high places and low.

It is the conviction of many earnest Christians that the time has arrived for another reformation in all branches and divisions of the Church. Jesus is the foundation of the Church. His life and spirit ought to underlie and pervade the Church from top to bottom, from center to circumference. Upon the simple foundation laid by Jesus, the Church has piled scores of creeds and confessions, hundreds of doctrines and dogmas, a multitude of systems of theology, until Jesus and His Gospel can scarcely be found. No wonder people are beginning to say—a plague on your creeds and doctrines; give us Jesus and His life.

With this load of accumulations the missionaries are sent to foreign countries, where other religions prevail. The life and teachings of Jesus appeal to many intelligent foreigners, but they are repelled by the organizations and theologies of the Churches. In China men say: "We want your Jesus, His spirit and life, His love and ministry. We want the lives and customs and works of our people moulded by His principles. We want the morality and spirituality of His teaching. But we do not want your Church, your organizations, your creeds and doctrines. If we need such things we can formulate them ourselves." From India come similar reports. "We welcome Jesus; we love Him and His ministry; we want His love and service and self-sacrifice. That is what the whole world needs. But we do not want your organized Christianity as represented by your Churches. You do not practice your religion, neither by your Churches, nor by your governments, nor by your commerce and diplomacy." The popularity of Jesus and His Gospel is growing, but the popularity of the Church is on the wane. Jesus on the cross is drawing all men unto Him.

May not these things be foretelling of a Reformation that must needs come. A Reformation that will place Jesus and His simple Gospel in the forefront; make that primal and fundamental, and make everything else secondary and auxiliary. All signs indicate that some such Reformation must sooner or later come in one form or another.

## A New Life

REV. JOSEPH M. NEWGARD, *Wilton Junction, Iowa*

What can be done when a community or neighborhood has lost interest and faith in its Church? Such seemed to be the case with Trinity of the Wilton, Iowa, Charge in 1927. Some thought the Church was dead and was only waiting for the obsequies. To be sure there were a few faithful families, but they had a hard time in keeping enough interest in the work to maintain a Sunday School and a decent worship. The majority of the people

in the neighborhood would come for any special occasion, such as a "so-called program" by the Sunday School or a funeral. But to think of really taking an active part in the work or actually supporting the Church was out of the question. If you would ask some of these people to support the work of the Church, you would likely get a condescending smile.

The fact was that few, even of the faithful supporters, had any idea of what

the Church could do in the way of leadership. Most of them thought of the Church only as a place "where the Gospel was preached and the Sunday School was kept." They had the idea that the Church should maintain itself out of the neighborhood, and no idea of the Church serving the community. Nor had they any idea of what leadership is or how badly it was needed.

Such was the condition when the Lead-



ership Development work was begun in the winter of 1928. Some opposition was expressed to such work. "Not the business of the Church." "We want no outsiders to come in and try to tell us how to do things." However, seven were brave enough to stand by the work. At the end of the course they saw things in a new light. They saw the possibilities and the opportunities of rural life and rural surroundings. One member of the class, after the benefits and blessings of rural life had been discussed, said, "Well, I guess I want to remain in the country. I never thought of it as a fine life."

The group had a new vision of the Church. They began to see that the work of the Church is to serve rather than be served. They saw the needs of the Church if it is going to fulfill this mission. These

needs could not be met at once, and some will be met only in the course of a long development. But the thing that is being attempted is to arouse an interest in the neighborhood, by the neighborhood, for the neighborhood. This interest is to be centered largely around the Church. Of course, the Church is the only institution in this neighborhood around which it could center.

The first thing done was to hold a field day at the Church for the public schools in this neighborhood. There is no high school. This was new, but a wonderful interest was manifested. Four schools entered the meet, and there is hope to make this an annual affair. This meet was held in May of 1928. Then a fall festival has been planned for September, 1928. This

is put on with the idea of giving the people a faith in their neighborhood and the rural life. It will demand the help of every one in the neighborhood. The entertainment will largely be given by local talent, so there is room for dramatic work, and musical talent. An orchestra is working toward that end. This work will be centered in and sponsored by the Church.

Some will say, "What of the result?" There has already been an increase in the enrollment and attendance at Sunday School, as well as at the regular worship of the Church. But the whole thing is to be kept in the hands of those who will try to win the community's faith in the Church. They have already accomplished much in that direction—and we hope the end is not yet.

## The Open Country Church

THE REV. O. STOCKMEIER, *Holgate, O.*

This institution has many problems and is itself a problem. The many abandoned Churches at country cross-roads give a person a melancholy feeling and involuntarily the thought comes: "How many open-country Churches will be active ten years hence?" Yet these closed Churches are the natural result—in many cases—of changed conditions, and in no wise reflect on the Church itself. For the sake of economy and efficiency a good many more of these Churches might well be closed. The centralized school points the way—six or eight inadequate one-room schools or one well equipped, modern plant. Unfortunately, religiously we are in so many camps that centralizing the Church is far easier in theory than in practice, and that in spite of the fact, that just as between Republicans and Democrats, so between a number of Protestant denominations, there is, as far as the laity is concerned, no fundamental difference.

Other things being equal the Church located in a community center, has many advantages over the open-country Church and by far the better prospects of permanency.

However, there are still many prospering open-country Churches, and, where the open-country Church is the logical thing, there will be open-country Churches 10 or 20 years hence. The writer is confident that the Church he is privileged to serve, though three miles from one, and five, six and seven miles from other villages, will, under proper leadership not only hold its own, but continue to grow. This Church had a net increase during the past six years of one hundred members and now numbers 520 communicants and 199 unconfirmed. From all the surrounding villages as well as the countryside come its members. During these six years not a single farmer who retired and moved to a village has transferred his membership, and among the new members coming in every year, there are always folks from the villages.

This congregation now has a frame building, twice enlarged (last in 1924), furnace, pipe organ, a separate room for the children's department of the Sunday School, which is also used for social purposes. The Church yard boasts stone driveways, fine lawns, an abundance of shrubbery, beautiful shade trees and sidewalks. It also has electric lights. Adjoining the Church yard

### FLOWERS AND HOME

When you see a bank of flowers  
In a spotless window framed,  
With loving hands about them  
And every flower named—

You can be as sure as livin'  
That the sunlight from within  
Has a lot to do with flowers  
And the bloomin' there has been.

The sunlight in the window  
Is reflected from the home—  
Is rooted there in happiness,  
Like the flowers in the loam.

And as they grow and blossom,  
They cheer from day to day,  
Scattering rays of sunlight  
Where shadows fear to play.

With flowers in the window,  
With loving hands to care,  
There's thrown a kind of sunlight—  
A halo 'round them there.

And as true as there are flowers  
A bloomin' in the loam,  
You know there's a lot of bloomin'  
Of sunshine in that home.

—Harry Troupe Brewer,  
Hagerstown, Maryland.

is the cemetery on which the grass is regularly clipped.

The property is adequate in size for ordinary occasions, neat inside and out, but does not represent an enormous outlay, being valued at \$35,000. It is typically a country Church, built for country people and to meet their needs.

Services are not being multiplied; of course, morning services throughout the year, occasional evening services during the summer and winter months, and quite regularly in spring and fall.

The program does not ape the city Churches in elaborateness and formality. The preaching is the old gospel as simple and direct as the preacher can make it and with plenty of illustrations from the everyday life of the members. The choir singing is of a dignified type, yet not so classic or difficult that it is beyond what the ma-

jority of the folks can appreciate. A Ladies' Aid Society and a Brotherhood offer opportunity for getting together. Several ice cream socials during the summer, and one chicken supper in fall, at which the social side is more important than the financial, sum up the activities along that line.

Attendance at services makes the preacher glad—occasionally at the five hundred, and seldom far below the four hundred mark for the morning, and from 150 up in the evening, and at nine services out of every ten there are visitors present.

Weekly Church announcements appear in three papers; six times a year a parish paper is published. Just now an experiment is being begun whereby one of the county papers will weekly have a column of Church news and articles edited by the pastor and another Reformed pastor eight miles away. The heading is: "Reformed Church Column." Occasionally paid advertisements and posters are used to announce special services. Several pastoral letters, written on the Junior Multigraph, are sent out every year, and a number of successful canvasses have been made entirely by mail. The multigraph supplies also weekly calendars which eliminate long-drawn-out and (by repetition) soul-killing announcements.

Pastoral visiting is confined mostly to calls on the sick, calls of Church business and Sunday dinners; this is due to some extent to the large garden at the parsonage.

Six years of working in this manner, keeping the machinery at a minimum, making every meeting as worth while as possible, closing several Sundays during the summer so folks may visit distant relatives without missing a service in their own Church, and trying to adapt everything to the folks we serve, having a higher ideal in mind, but in all taking conditions and people as they are, have convinced the writer that this is THE program for THIS Church.

Here, without counting the words, we feel that we have reached the limit allowed for this article, and we can only add that we hope that pastors and members of open-country Churches may get from this simple narrative a suggestion or two that may be helpful, and that others will share methods that have proven successful, through the medium of the Church paper.

## The Truth About Prohibition

DR. FRANK CRANE, in the "Christian Herald"

One of the commonest statements is that Prohibition cannot possibly be enforced. You cannot change the immemorial custom of a people, it is said. They have always

drunk and they always will drink, you hear.

This is a curious argument. In substance it is that the bootleggers, hijackers and other law breakers dominate the coun-

try. It is the same as saying that because men always will murder, you had better repeal the law against murder on the statute books; because men always will



steal, you had better have no law against theft. Just remember that there is no law that is not broken, and the fact that there is a law passed implies that there are those who would like to break it, and do break it. This country is ruled, and its laws are made by law abiding people. They are not now ready, and never will be, to turn the law-making job over to the criminals.

All this turns, of course, upon the question whether the drinking of alcohol is wrong or not. In one sense it is not wrong. A man has a perfect right to eat and drink what he pleases. That is, he would have that right if he lived alone on a desert island. But immediately upon becoming a civilized being and a member of society he loses certain elements of his personal liberty. If what he drinks may make him a madman, or the creature of a habit that

may bring misery to his fellows, he has no right to drink. As far as he himself is concerned a man has a right to get drunk and become violent as often as he pleases, but as far as society is concerned he has not that right provided it makes him dangerous to his fellows. And law is not made by the individual but by society.

Personal liberty is a fiction when it comes to civilized man. You have no right to drive on the left-hand side of the street, you have no right to spit on the sidewalk in a public place, you have no right to use profane language where it offends your auditors, you have no right to appear naked in a public place, nor do a hundred other things. Civilization itself depends upon the restrictions of personal liberty.

The United States by abolishing altogether the legal sale of alcohol has made

the greatest moral gesture and the most profitable economic move of all time. For centuries the Church has been busy picking up after the saloon, just as for centuries chaplains have been busying praying for the wounded in armies. The time has come when instead of clearing up the wreckage made by the twin devils of alcohol and war it has been decided to put these institutions out of business. It is the same thing as sweeping up the water that comes from an open faucet, or turning off the faucet. It is necessary to keep these things in mind. Many business men and others who were once in favor of Prohibition are beginning to weaken under the insidious attacks of wet propaganda. It is time for every man to stiffen up his backbone and not to be influenced by the continual assertions such as are put forth by the wets.

## Why Protestants are "Prejudiced Against" Catholics

By REV. CHARLES E. JEFFERSON, D. D., in "Broadway Tabernacle Tidings"

Why are Protestants so prejudiced and so bitter against Roman Catholics?

The question is not a fair one because it smuggles into the mind a false assumption. It assumes that all Protestants are prejudiced and bitter. This is not the case. The question should be put in this form: "Why are so many Protestants prejudiced against Roman Catholics, and why are some of them so bitter?" The answer is that there are various reasons, five of the most important of which are here given:

\* \* \*

1. The Roman Catholic hierarchy maintains an insolent attitude toward the Protestant Church. The Roman Church officially turns her back on us. She gives us the cold shoulder. She refuses to recognize us. She will have nothing to do with us. She denies that we are a true Church at all. We have no place whatever in the real Church of Christ. Our ministers are not successors of the apostles. They have no right to officiate at the Lord's Supper. Our sacraments are not valid. There is only one true Church of Christ in the world, and the Roman Catholic Church is it. Many popes have said this. The present pope said it again only the other day. Such conduct awakens resentment. In some it stirs up bitterness. To Protestants it seems an odious form of bigotry. So long as the Roman Catholic Church maintains this attitude she is debarred from saying anything against the bigotry of Protestants.

\* \* \*

2. The Roman Catholic Church officially refuses to fellowship with Protestants in any religious council or conference. She will not allow her bishops and priests to sit down with Protestant bishops and pastors to talk over the urgent problems with which the Church of Christ in our day has to deal. Only the other day she declined to send even one delegate to meet in Lausanne with the representatives of the other branches of the Christian Church throughout the world. It was the greatest Christian conference held in the last 400 years, but the Roman Catholic Church alone refused to have anything to do with it. Such intolerance awakens resentment. It renders some hearts bitter.

\* \* \*

3. The Roman Catholic Church refuses in every community throughout the United States to join with the Protestants in any form of distinctly religious work or worship. All union prayer meetings are ruled out, and so are all union Lenten observances. No priest dares to permit his people to unite with Protestants in public prayer. Such snobbishness awakens resentment. It does not work toward good feeling. The surprising thing is not that there is so much anti-Catholic feeling among Protestants, but that there is so little.

4. The Roman Catholic hierarchy is the persistent and malignant enemy of the public school system. Roman Catholic bishops and priests and editors and theologians have during the last fifty years poured out on our public schools a flood of slander and abuse. Now the public school system is dear to the native American heart. It is counted one of the corner stones of our greatness. We are proud of it. We prize it. When Roman Catholic priests year after year use disparaging and insulting language concerning one of our most revered institutions it is not to be wondered at that the Protestant American heart protests. To read a volume filled with the utterances of prominent Roman Catholics on our public schools is sufficient to set the coldest Protestant heart ablaze. This attitude of the priesthood is all the more galling because of the persistent policy of the Roman Catholic Church to shove into our public schools the largest number of Roman Catholic teachers possible. This is one of the sickening inconsistencies of Rome. She calls our schools godless and damnable and vile, and yet assiduously trains thousands of Roman Catholic girls to become teachers in these same ungodly schools. There could be no better way to reduce Protestant prejudice against Romanism than for the pope to call a halt in this everlasting denunciation of our public schools. Catholics obey when orders come from the top, and the fact that this attack on our schools goes steadily on, is conclusive proof that the Vatican is willing to have the public schools in the United States incessantly traduced. There are few things more wonderful in the American people than their inexhaustible patience in the presence of this pitiless storm of Catholic vituperation against our public schools.

5. Multitudes of Protestants are afraid of the Roman Catholic Church because of what the popes have said in regard to the relations of Church and State. The pope is called the "Vicar of Christ." He alone is supposed to speak for Christ. What he says is binding on all the faithful. We know what the popes have said. Their encyclicals are public property. They have been reprinted again and again. Their contents are well known to all Protestant scholars. They make serious reading for every one who believes in the fundamental principles on which our Republic is founded. A recent volume by Charles C. Marshall, entitled "The Roman Catholic Church in the Modern State," published by Dodd, Mead and Company, has brought the most important of the papal utterances within the reach of the ordinary reader. This book is not likely to reduce the Protestant prejudice against the Roman Catholic Church. When we listen to the pope we listen to the Roman Catholic Church. He speaks for the entire Church. He speaks with authority. He is supreme. The opinions of a Roman Catholic layman in regard to the doctrine or government of his Church count for nothing. He has absolutely nothing to do with shaping the policy of his Church. The policy is determined entirely by clergymen. The programs are made in Rome. All the Roman Catholic laymen of the United States are a mere cipher when it comes to deciding what shall be believed and what shall be done. It is because these highest matters are held tight in the fist of a coterie of Spanish and Italian ecclesiastics that many American Protestants are not at all quiet in their mind in regard to the future.

Protestants are not senseless creatures who set themselves without provocation against their fellow citizens. They are not a gang of fanatics and bigots hostile to all who differ from them in religious faith and practice. But they are human beings, and they have self respect, and they rightly protest against the official attitude of the Roman Catholic hierarchy. They are also justifiably fearful of the power of a close corporation of astute ecclesiastics who are dominated in their thinking by a foreigner who is held in the grip of the traditions of the medieval world. There are multitudes of Protestants who have only kindly feelings for their Roman Catholic brethren, and who lament deeply the tragedy of a divided Christendom. There is a greater measure of generous feeling among the Protestants of the United States toward those outside their own fold than in any other equally large body of religious people to be found on the face of the earth. The contrast between the treatment of Protestants in Roman Catholic countries and that of the Roman Catholics in Protestant countries is astonishing.

### NIAGARA

Oh, wonderful Niagara!  
How marvelous thy falls,  
Thy cool grey mist that rises  
Beneath thy cascade walls.

'Tis real our fascination  
For this, a jasper sea—  
Ah yes, 'tis God's creation,  
Not man's such artistry.

The rainbow like a crescent  
Above this mist doth rise,  
As father Sol his sunbeams  
Reflects down from the skies.

Ah, beautiful Niagara!  
Inspired we see thy falls;  
In sacred awe we worship,  
'Tis God that to us calls.

—Mrs. Clark W. Heller.

Aug. 11th, 1928.



## Religious News from Continental Europe

BY PROFESSOR PHILIP VOLLMER, PH. D., D. D.

### Church Conditions in Poland

Protestantism in Poland is divided into 6 organizations—Evangelical, Reformed and Lutheran, German or Polish-speaking, —all of them small. Recently they effected a loose Church federation. In Poland, which is fanatically Roman Catholic, a "Rome-free" Catholic Church had been organized long before the war and has recently petitioned Parliament for legal protection. (Also in America there are a number of strong "Rome-free" Polish congregations).

### Tax Discriminations in Russia

The "Reformierte Kirchenzeitung" gives an account of taxation in Russia. There are three classes of citizens. The "non-producing element" consists of capitalists and clergymen of all denominations, for whom it is openly devised to make life impossible so that they may vanish and no more eat the bread of other folk. The "free professions" include doctors, lawyers, chemists, inventors and the like and no more toleration is afforded these. The "productive elements" come third, and it is for them that the State exists. The first class pays one-third of its income in taxation, the second one-thirtieth, and the third 1 per cent. For the same room in any lodging the "classes" have to pay 150, 50 and 10 gold roubles respectively.

### Papal Propaganda in Europe Against Mexico

The organs of the Catholic Church in Europe complain bitterly of the lack of interest in the so-called Mexican persecution of the Catholic Church. One of the German papers replies: "The reason for our silence is that there are two sides to this Mexican persecution. To us the disturbance means simply another chapter in the age-long conflict between Church and State in which the Pope asserts his old claim to supremacy over the State." (A number of Catholic papers in Europe expect substantial help to their side of the Mexican Church controversy in case Governor Smith should be elected President of the U. S.)

### French Nobleman Denied Burial in Parish Cemetery

Recently at Montlucon, France, Count de Mareilly, 83, a Catholic all his life, was buried in the garden of his home, having been refused burial in consecrated ground by the parish priest because of his affiliation with "L'Action Francaise," a French Royalist organ placed on the index by the Holy See. The service was conducted by the Count's daughter, assisted by a woman doctor and a secularized nun. Much comment has been causing throughout France, the interpretation being that the Holy See is determined to give "L'Action Francaise" no quarter.

### Europe Fights King Alcohol

While America, the pioneer in temperance legislation, is hotly discussing the wisdom of taking a backward step, in Europe the fight is progressing. The Swiss Church Federation has appointed an Anti-Alcoholic Commission, composed of leading physicians, ministers and social workers, strictly non-partisan, for the purpose of curtailing the liquor traffic. The City of Freiburg, Baden, has passed an ordinance forbidding all chauffeurs, under pain of heavy penalties, the drinking of alcoholic beverages during the hours of labor and during the recesses. The Russian Soviet contemplates reintroducing prohibition of vodka (whisky). Such a law had been in force, but was abolished to replenish the national treasury. Experience, however, proved that the losses to industry were five times greater than the profit derived from the manufacture and sale of vodka by the State. (And now Governor Smith advises Uncle Sam to don Russia's cast-off clothes and become a barkeeper!)

### News In Brief

Archbishop Soederblom, of Sweden, was made an honorary citizen ("Ehrenburger") of the Luther city of Wittenberg on the occasion of the dedication of the new city hall.

In 1885 there were 4,500 Baptists in Europe; in 1900, 220,000; today, 1,300,000.

The two countries of Europe in which the Baptist Church is not represented are the two little countries in the southern portion of the Balkan peninsula.

The number of theological students in Germany has this year increased by 1,000 and is at present 2,795. But in the last year before the war they numbered 3,875.

At the Synod of Berlin it was reported that in several cases communistic doctors have forbidden their patients to employ Christian deaconesses.

The pope presented a cross to General Nobile with the request to drop it over the North Pole on his expedition "in order to consecrate the top of the earth." It was so done.

The Reformed Church authorities of Hungary have requested the government to pass stricter laws against blasphemy.

In the Canton of Zurich the Reformed pastors must submit to a re-election every six years. At the recent re-election two of them failed of a majority, one who had turned from liberalism to extreme pietism.

A saddening revelation, furnished by statistics, lately published in Germany, is that suicide among women in Prussia has increased during the past half-century by 157 per cent, but among men only by 29 per cent. As between religions, suicide is rarest among Catholics and commonest among Jews. In the latter case it is distributed pretty equally between the two sexes.

In the large city of Lodz in Poland the small Polish Reformed Church has decided to erect a suitable building for the congregation which was organized in 1908.

In the Reformed Churches throughout Switzerland there are at present no less than 21 women officiating as pastors and assistants—15 in Zurich; 3 in Berne; 1 in Olten; 1 in Neuhausen and 1 in Geneva. Two more have been called to Zurich and Solothurn.

The Evangelical faculty of the University of Vienna, Austria, has decided to admit women as students.

## NEWS IN BRIEF

### SYNODICAL MEETINGS FOR 1928

#### NORTHWEST SYNOD:

Sept. 4—First Church, Waukesha, Wis.

#### GERMAN SYNOD OF THE EAST:

Sept. 11—St. Paul's Church, Milltown, N. J.

#### OHIO SYNOD:

Oct. 1—Calvary Church, Lima, Ohio.

#### MIDWEST SYNOD:

Oct. 2—Zion's Church, Terre Haute, Ind.

#### PITTSBURGH SYNOD:

Oct. 8—St. Paul's Church, Greenville, Pa.

#### EASTERN SYNOD:

Oct. 22—First Church, Easton, Pa.

#### POTOMAC SYNOD:

Oct. 23—Christ Church, Middletown, Md.

### SEMINARY OPENING

The Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., will begin its 104th year on Thursday, September 13, 1928, at 3 P.

M. The opening address will be delivered by Professor Edward S. Bromer, D. D. Registration of students will take place during the day of opening.

—Irwin Hoch DeLong, Dean.

### CHANGE OF ADDRESS

Rev. Oliver K. Maurer, from Linfield, Pa., to Red Lion, Pa.

Rev. H. G. Kopenhaver, from Catawba, N. C., to Crouse, N. C.

Rev. Wayne H. Bowers, from Flo Alta, 2Y4, l. o. Madrid, Spain, to 508 Main St., Irwin, Pa.

Rev. J. L. Barnhart, D. D., 2304 Mondawmin Ave., to 3408 Edgewood Rd., Baltimore, Md.

Mr. Earl Seibert, a recent graduate of the Boston University School of Religious Education, has accepted the position of Director of Religious Education in Trinity Church Canton, O., Dr. H. Nevin Kerst, pastor.

### THE REV. LOUIS BOGAR

One of our best-known Hungarian pastors, Rev. Louis Bogar, passed away Aug. 21, in Toledo, Ohio. The funeral was held Aug. 24. An account of his life and labors will appear later.

The D. V. B. S. of Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, was a marked success. The enrollment reached 79 with an average attendance of 64. Dr. H. M. Schell has placed 3 sets of altar cloths in the Church in loving memory of his wife. These purple, black and red sets complete the required number of altar hangings used during the ecclesiastical year. 211 of the membership communed on July 1. Offerings amounted to \$170. The pastor and his wife are enjoying an automobile tour these last 2 weeks of August.



Miss Sallie V. White, of Lebanon, Pa., deserves special mention for her excellent answers to the "Messenger's" Bible Questions.

Dr. R. W. Blemker, if First Church, Canton, O., spoke last Sunday on the theme, "Should Protestants Oppose the Election of a Roman Catholic President?"

Our old friend, the Rev. Geo. W. Lutz, of Pennsburg, Pa., has been chosen by a practically unanimous vote as pastor of the Frieden's Charge, Lehigh Classis, to succeed the late Rev. James O. Oswald.

Rev. Dr. Allen R. Bartholomew preached in the Reformed Church at Egg Harbor, New Jersey, on last Sunday evening. He also officiated at the baptism of the infant son of Rev. and Mrs. A. H. Elshoff.

In the Wooster Ave. Church, Akron, O., Rev. H. B. Diefenbach, pastor, the sermon on Aug. 19 was preached by Rev. S. U. Snyder, and on Aug. 28 the pulpit was supplied by Rev. Ira S. Monn.

Harvest Home and Home-Coming services will be observed on Sept. 16 in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor. Sunday evening services will be resumed on Sept. 2. The S. S. picnic was held Aug. 15.

The corner-stone laying of the fine addition to the equipment of Salem Church, Doylestown, Pa., Rev. Chas. F. Freeman, pastor, took place Aug. 26. When completed, the edifice will be the largest in that community.

The librarian of Franklin and Marshall College, Mr. Herbert B. Anstaett, would like very much to procure a few copies of the volume, "The Light of Parnell," by the late John W. Appel, Esq. All inquiries should be addressed to the library at Lancaster, Pa.

Home-Coming services were held Aug. 19 in First Church, Canton, O., Rev. Dr. R. W. Blemker, pastor, when Supt. William Daberkow gave the address of the morning, speaking on his experiences and observation on the Atlantic and in European lands. A social and lawn festival was held Friday evening, Aug. 10.

During the vacation of Rev. R. E. Leinbach, pastor of First Church, Carlisle, Pa., the pulpit was supplied by Dr. L. G. Rohrbach on Aug. 5; Rev. F. R. Lefever on Aug. 12; Rev. G. Leroy Moorhead on Aug. 19; and Dr. A. R. Ayers on Aug. 26. Rally Day for both Church and Bible School will be Sept. 23. In spite of the heat and rain of July, the S. S. attendance averaged 281.

Work on the new 4-story addition to house the Sunday School of St. John's Church, Larimer, Pa., Rev. G. A. Teske, pastor, is progressing nicely. The corner-stone was laid on July 22 with an appropriate service. The new addition will give the congregation enough floor space to take care of an S. S. of at least 1,000 people.

At the recent World's Sunday School Convention, held in Los Angeles, Pennsylvania had three times more registered delegates than any other State or province, except California, the Convention State. Fifty-four countries were represented and seven speakers out of every ten were from foreign countries.

Miss Marian Bassler, daughter of Rev. Dr. and Mrs. Harry Nelson Bassler, of Trinity Church, Wilkesburg, Pa., was married July 5 to Mr. Paul Bechtal, of Orrville, O., and on July 28 Miss Elsie Beech, daughter of Elder and Mrs. Jacob Beech, of Trinity Church, was wedded to Mr. Clarence Ailles, of Wilkesburg. Both brides are graduates of Hood College.

Superintendent Wesley R. Heyman, of the Schaff Building, after a long illness passed away Sunday morning, August 26. The funeral service was conducted Wednesday, Aug. 29, at 2 P. M., at Bair's, 1820 Chestnut St. Mr. Heyman was a faithful employee of our Publication and Sunday

School Board and was Supt. of this building since its erection.

Chaplain and Mrs. Paul B. Rupp, of Fort Robinson, Nebraska, spent their month's vacation this summer motoring through Yellowstone Park, Salt Lake City, Colorado Springs and Denver. They returned home on August 17th. Two days later Dr. and Mrs. John L. Barnhart, of Baltimore, Md., were welcome guests in the Rupp home at Fort Robinson.

Rev. J. G. Grimmer, of Bethany Church, Baltimore, reports a D. V. B. S. conducted July 9-27 in the Mission Chapel at West Arlington, with an enrollment of 61, and average attendance of 32. The pastor was assisted during the summer by Mr. Carl M. Grohl, a student in Mission House Seminary. It is hoped soon to sell the old property and transfer all the activities of the parish into this new field.

#### IMPORTANT CONFERENCE ON RELIGIOUS EDUCATION

The Committee on Christian Education will hold an important conference on the work entrusted to their care, on Monday, September 17th, at Calvary Church, Reading, Pa. A morning session will be held from 10 A. M. to 12 noon and an afternoon session from 2 P. M. to 5 P. M. (Eastern Standard Time).

The program of the conference will be of the nature of the one held last year at Salem Church, Allentown, and two years ago at First Church, Reading. There will be reports of progress in special enterprises carried on during the past year and plans looking toward the future. Ample opportunity will be given for discussion in special groups to be provided for the purpose. An evening session will be held if the conference should find it advisable to do so.

The Committee on Christian Education, consisting of the 5 persons appointed by Eastern Synod last fall and the 13 Directors of Religious Education recently elected by the Classes (therefore becoming members of the Committee) will hold a meeting at 7 P. M. for the purpose of reorganization and laying definite plans for the coming year. The usual conference on Religious Education held on the afternoon of the opening day of Eastern Synod will be omitted.

Owing to the importance this work is assuming in the Synod, it is hoped pastors, superintendents and other specially interested persons will set aside this day for attendance and participation in the conference.

N. C. HARNER,

Chairman of the Committee.

The Rev. Samuel E. Wicker, S. T. D., for years a Lutheran pastor and student of religious education, will begin Sept. 12 as the fifth member of the Department of Religious Education at Cedar Crest College, Allentown. Dr. Wicker is a graduate of Gettysburg College and Seminary and holds two degrees from the University of Penna. He is also the author of several books and a member of various educational associations.

The choir of Salem Church, Doylestown, Pa., Rev. C. F. Freeman, pastor, under the able leadership of Prof. Charles Shobinger, rendered a fine musicale in Trinity Church, Telford, Pa., Rev. G. W. Spotts, pastor, on Sunday evening, Aug. 12. Every member displayed training and ability. Prof. Shobinger sang several beautiful tenor solos.

The event was a fine expression of good fellowship.

The Rev. Geo. W. Lutz, the well-known Pennsburg clergyman, newspaper writer, lecturer, humorist and philosopher, has accepted the call from Frieden's Charge and will take over this new work Oct. 1. The congregations have a membership of 1,700. Mr. Lutz will reside in Slatington, Pa. We understand, however, he will continue his spicy and widely read human touch contributions to "Town and Country," the Pennsburg weekly journal.

Emmanuel Church, Allentown, Pa., has unanimously elected Licentiate Willis D. Mathias, of New Philadelphia, Ohio, to the pastorate, to succeed the Rev. J. P. Bachman. Mr. Mathias is a graduate of Heidelberg College and Union Theological Seminary, N. Y., and was a member of the faculty of the recent Cedar Crest Summer School of Religious Education, and at Fernbrook Camp, as was also Mrs. Mathias. It is expected the new pastorate will begin in September.

At the regular service on July 8 in Locust Grove Church, of the Kreutz Creek Charge, Pa., Rev. W. E. Garrett, pastor, 50 new Church Hymnals were dedicated. Canadochly Church held its picnic on July 14 with a record attendance; the Hellam Union Picnic was held recently, and Locust Grove held its outing on Aug. 18. The Harvest Home services will be held as follows: Trinity, Sept. 23, 10.15 A. M.; Canadochly, Sept. 16, 10 A. M.; and Locust Grove, Sept. 16, 2.15 P. M.

In Saint Peter's Church, Lancaster, Pa., Rev. C. D. Spotts, pastor, the sermon on Aug. 12 was preached by Rev. Benjamin Meyer, on Aug. 26 by Rev. Robert J. Pilgram, and Rev. John L. Herbst will preach on Sept. 2. The pastor preached the sermon on Aug. 19 at the dedication service for the campers who left that afternoon for Camp Fernbrook. About 14 boys camped with the Boy Ranger Club near Hamburg. The annual Children's Day service was held on June 10. 93 children from 22 different Churches attended the D. V. B. S., which closed with a special service on July 27.

Edward F. D'Arms, son of President and Mrs. Darms, of the Mission House, Plymouth, Wis., has returned from Oriel College, Oxford University, England, having completed his three years' course of study as Rhodes scholar successfully. Mr. D'Arms is a graduate of Mercersburg Academy and Princeton University (1925), where he was awarded the Phi Beta Kappa. Whilst at Oxford this last year, he was captain of the boat crew of Oriel and President of the Plantagenet Literary Society. After visiting with his parents for a few weeks, he will take up his work of teaching at his Alma Mater, Princeton University, at the beginning of the scholastic year.

On August 1 Rev. Gustav R. Poetter began the 13th year of his pastorate of St. Mark's Church, Reading, Pa. The following statistics cover 12 years: Baptisms, 636; marriages, 310; funerals, 523; sermons preached, 1,037; new members added to Church, 1,343; present membership, 1,605; Church attendance in 12th year, 24,976; receipts—congregational, \$180,902; benevolence, \$68,475; total receipts, \$249,377; pastoral and sick calls, 14,892—of which 1,465 were made in 12th year. Since June 16, Rev. Mr. Poetter has been ill, but he is convalescing satisfactorily, and he expects to resume his pulpit and pastoral work Sept. 9. His pulpit has been supplied, under the direction of the consistory, by Revs. J. Arthur Heck, D. D., and R. W. Albright, of Schuylkill College, and Revs. James R. Brown, Esterly, Pa., and Edward O. Keen, D. D., York, Pa.

The Pennsylvania State Sabbath School Association, with a force of specialists in Sabbath School work, already larger than that of any other similar or-



ganization in the world, has added still another outstanding leader to their staff. We are told that Mr. R. Stanley Kendig, who is a Pennsylvania boy coming from Lancaster, has been making a splendid record in the field of Religious Education and in Daily Bible Schools. Mr. Kendig is a graduate of both Ursinus College and Boston University, specializing in courses of Religious Education and Leadership Training. Mr. Kendig will be open for service in the counties of the State on and after September 1st, in both Young People's Work and that of Christian Education.

The Centennial Anniversary of Christ Church, of the Jefferson Charge, Codorus, Pa., Rev. Paul D. Yoder, pastor, will be observed Oct. 20-28. On Saturday evening, Oct. 20, "King Saul," a sacred cantata, will be rendered by the choir, and will be repeated on Sunday evening. On Tuesday evening, the 23rd, there will be services and sermon by Rev. John L. Guth; visiting ministers will preach on Wednesday and Thursday evenings; and on Friday evening Rev. Irwin S. Ditzler will preach. The home-coming session of the S. S. on Oct. 28 will be followed by a sermon by Dr. Paul S. Leinbach, Editor of the "Messenger," who will also speak in the evening. The Harvest Home services will be held as follows: Jefferson Church, Sept. 2; Stone Church, Sept. 9; and Shaffer's Church, Sept. 16.

The Rev. Wayne H. Bowers, who for the past 15 years has been working in Spain under the American Board (Congregational) as superintendent of their mission in several cities in the north of Spain, has removed to America in pursuance of a change of plan in that work. The problem of the education of their four children led Mr. and Mrs. Bowers to present their resignation to the American Board, but that Society has requested Mr. Bowers to continue his present relations to the Spanish work by correspondence and to make a visit to the field each summer, this experiment being in line with the present-day tendency of placing greater responsibility on the native pastors and leaders. Mr. Bowers will therefore live in the States, but continue his relationship with the Spanish work on a basis of frequent correspondence and a two months' visit every summer. His address is 508 Main St., Irwin, Pa.

We are glad to report that the condition of Mrs. Joseph S. Peters, wife of the pastor of St. James Church, Allentown, Pa., is greatly improved, and she is convalescing at the parsonage of Saint James Church, 127 S. 15th St., Allentown. After a period of illness during May and June, during which she was confined to bed, she was able to be about, altho unable to do anything in the home or the Church. On July 12th she was stricken with paralysis of the left side while in her home. Her condition was critical for nearly three weeks, but since she has rallied sufficiently to sit up on a chair at intervals; her limbs are responding nicely to treatment, and she gives promise of being able to be about again. During her illness the consistory of St. James kindly relieved the pastor of all preaching, and supply pastors were secured. Among these were Revs. W. A. Karraker, John B. Stoudt, D. D., J. P. Bachman, F. H. Moyer, J. G. Rupp, D. D., and E. H. Romig.

The farewell service for Miss Effie Mae Honse, missionary-elect for the United Mission in Mesopotamia, was held on Sunday evening, August 5, in the Ridge Church of the Pleasant Unity Charge, Rev. Dr. S. H. Dietzel, pastor. It was one of the most impressive occasions in the history of the congregation, and brought special joy to the heart of the pastor. Rev. W. S. Fisher, a son of the congregation, took part in the service, as did Rev. Mr.

Burns, of the Lutheran Church. Addresses were delivered by the following ministers: Rev. W. Carl Nugent, representative of the Board of Foreign Missions, Rev. W. S. Fisher, Rev. Dr. W. E. Sykes, Rev. L. E. Bair, the pastor, and Rev. Mr. Burns. There was an encouraging note in all the addresses, assuring the missionary of the good wishes and prayers and support of the members of Westmoreland Classis. Miss Honse replied by telling the large audience, "What Jesus Means to Me?" The entire service was a mountain-top experience in the spiritual life of those who were present.

A reception attended by about 300 members and friends of Grace Church, Frederick, Md., was given Thursday evening, Aug. 23, by the Church Consistory, in honor of Rev. and Mrs. Chalmers Wilson Walek, upon the occasion of their 25th wedding anniversary. We read in the Frederick "News" that "the event took place in the S. S. room where guests were received by Rev. and Mrs. Walek, Elder Emeritus Robert Thomas and Mrs. Thomas, members of the Consistory and their wives. A silver basket in which were 25 rosebuds and delphinium was presented Rev. and Mrs. Walek by the congregation, and a bride's cake by a friend. Music was furnished by the S. S. orchestra and several vocal numbers by the choir. Decorations were in the form of a large silver bell, silver ribbons and streamers, cut flowers and ferns. Refreshments were served by members of the Altar Guild. Telegrams, letters and cards were received during the day from absent members." Rev. Mr. Walek has been pastor of Grace Church for 4 years, coming from Westminster, Md.

After a brief vacation enjoyed by the pastor and his wife, the work in the Deep Creek Charge, Rev. Herman J. Naftzinger, pastor, has taken on increased vigor and interest. In two of the congregations, Fountain and Sacramento, Harvest Home services have already been held. The offerings were very encouraging, and, although early in the season, the Churches were beautifully decorated with the fruits and vegetables. The pastor has a class of 16 catechumens at Hegins every week. This class will be confirmed in October. Ten dozen New Hymnals have been purchased by the Sacramento congregation. They contain the short edition of the Book of Worship together with the Responsive Readings. There are several dozen old Hymnals for sale. The books are in excellent condition. Any one who may be interested in securing copies of the old Hymnal should write to J. M. Schaeffer, Spring Glen, Pa., or to the pastor, Hegins, Pa. The Boy Scouts from Frackville M. E. Church under Scoutmaster Bowe worshipped in Kimmel's Church on the last Sunday in July. Needless to say, these 30 young men surely made the service one of unusual inspiration. The parsonage has just been repainted and necessary repairs were made. The pastor made an address at the Sunbury Orphans' Home of the I. O. O. F. on August 26th.

The funeral services for the Rev. Dr. David H. Fouse, of Denver, Colo., who died Aug. 17, were held Monday, Aug. 20, at 3.30 P. M., at the 17th Ave. Community Church. Dr. John C. Horning, Supt. of Home Missions, was in charge, assisted by Dr. H. H. Niles. Solos were sung by Mrs. Hallie Hayes, accompanied by the Church organist, Stewart A. Hausman. The active pallbearers were Rollie Bradford, R. B. Hooper, James Coloman, John L. Reems, Bert Reeves and C. W. Stitler. Honorary pallbearers were from three clubs to which Dr. Fouse belonged: Optimist, Antithesis and Ben Franklin, as follows: H. W. Anderson, Thomas Annear, Dr. Albert J. Behner, W. W. Belding, Louis Blair, Giles B. Bosworth, Dr. Severance Burrage, Rev. James Carlyon, Dr. E. Guy Cutshall, C. E. Eccles, C. E. Eddlebutte,

## The Pottstown Hospital Training School for Nurses

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Rabbi Freidman, John H. Gabriel, Omar Garwood, Dr. George Gilmour, C. H. Hinman, Bishop Irving P. Johnson, Dr. L. B. Longacre, G. W. Loomis, Carl Malmquist, Clifford W. Mills, E. A. Nock, Father William O'Ryan, Walter Pesman, P. F. Sharp, Hal Van Gilder, Dr. Arthur Vos, Dr. Duren J. H. Ward, H. T. Warner, S. H. White and Dewey C. Bailey.

The Cedar Crest College trustees last week awarded to the Curtis Co., of Phila., the contract for the erection of a beautiful new dormitory, designed to accommodate 200 additional students. The building will be 278 feet in width, 128 feet deep at the wings, with central projection of 136 feet. It will contain a dining room to seat 500, with an extension for 300 more. In honor of the President, whose achievements make this possible, it will be named Curtis Hall. The contract is for \$196,450. The Allentown "Morning Call" states that the construction of this dormitory, called by Dr. Curtis the final achievement making for the efficiency and permanence of Cedar Crest College, is due to the remarkable energy of former Congressman Fred B. Gerner, who has arranged for its planning, its financing, and its beauty of architectural excellence. He was heartily supported by the members of his building committee, Rev. F. H. Moyer, Jacob W. Grim, John A. Rupp and Elmer Heimbach. The work starts Sept. 1 and is to be completed Sept. 1, 1929.

First Church, St. Joseph, Mo., Rev. J. B. Bloom, pastor, reports: "A rather unique service was held at the August meeting of the W. M. S. Miss Pauline Bolliger had charge of the devotional service and had previously promised a surprise. Miss Aurelia Bolliger, her niece, and teacher in the Girls' School in Japan, gave the address on her work in Japan. It was instructive and helpful. Mr. Theodore Schneider, nephew of the leader, rendered a number of vocal and instrumental selections. He will attend the Theological

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Seminary at Lancaster this fall. The Society was hostess to the largest attendance of the year. The pastor has remained on the job through August, and the Church and S. S. attendance has kept up well. He has been very busy, not only with his own parish work, but by numerous outside calls, preaching at the State Hospital, and at the Mission Festival in the Reformed Church, near Cosby, and conducting numerous funerals for absent brother pastors of the city. At this writing, the famous Freiberg, Baden, Germany, Passion Play is giving its premier American appearance in our city, dedicating the new Krug Park Bowl. The cast consists of 60 original players from Germany, augmented by a thousand actors and singers from local talent, and from other places, many of whom had been part of the cast in Germany and now live in America. From ten to fifteen thousand people attend each night and reverently worship while the greatest drama of all time is being enacted. It is being given 8 successive nights. The city should be better for it."

## NORTHFIELD GENERAL CONFERENCE

By D. Paul Reed

Dwight L. Moody belongs to the ages—but his memory, his inspiration, his tradition have lived and are truly living today. Perhaps foremost among the living memorials to the great evangelist are the annual series of Northfield Summer Conferences and more especially his own, the Northfield General Conference of Christian Workers.

Meeting each summer during the first two weeks of August, this interdenominational conference assembles in the Northfield auditorium great audiences of Christian Workers totaling at times 2,500 people. The meetings this summer were particularly effective. Rev. Homer Hammon tree led the singing and praise services, assisted by the Tremont Temple Quartet of Boston.

The notable list of speakers included Rev. Donald Fraser, D. D., of Scotland, author, pioneer missionary, and United Free Church leader; Rev. Charles E. Jefferson, D. D., Broadway Tabernacle Church of New York; two former Presbyterian Assembly Moderators, Rev. Robert E. Speer, D. D., and Rev. Charles R. Erdman, D. D.; Rev. George A. Buttrick, Madison Avenue Presbyterian Church of New York City; Rev. Paul Dwigth Moody, D. D., President of Middlebury College; Professors Rufus M. Jones, D. D., of Haverford, and Edwin Deeks Harvey, of Dartmouth; Rev. Melvin E. Trotter; Rev. Samuel W. Grafflin, Y. M. C. A.; Rev. Earl A. Kernahan, D. D.; Archibald G. Fletcher, D. D., of Korea; E. J. M. Dickson, M. D., of South China; Captain Mountford, Head of the Church Army of England; Rev. Charles Inglis, D. D., of England; Rev. Samuel Wright, of New Mexico; and Rev. Henry Burnham Kirkland, of New York City.

The Northfield Seminary and Mount Hermon School for Boys, founded by D. L. Moody to provide the best educational facilities for young students, forced to

postpone their education for a time or hampered by financial difficulties, open on September 4th and 11th, respectively. Full information may be obtained by writing to the Northfield Schools, East Northfield, Mass.

## BOSTON UNIVERSITY DISTRIBUTES VALUABLE BULLETINS

From funds made available by generous friends, Boston University School of Religious Education and Social Service distributes annually, without cost, a number of valuable educational bulletins prepared by its department of research and education extension. The documents available for 1928 are as follows:

Athearn, Clarence R., "Ten Reason for Federation." 32 pages. This bulletin is a basic study of the principles underlying co-operative Church work, and a discriminating analysis of the Federal Council of Churches in America. This document is valuable as a text for group or class study.

Wright, Alfred J., "Attitudes of the Ministry Toward the Director of Religious Education." 20 pages. In this bulletin an experienced pastor reports the results of a careful study of the attitude of pastors towards the growing tendency of Churches to employ technically trained directors of religious education. Pastors will find this document especially helpful.

Either or both of these bulletins will be sent free upon request. Address, The Dean, Boston University School of Religious Education and Social Service, 20 Beacon Street, Boston, Mass.

## OBITUARY

### MRS CAROLINE RICK WAGNER

Mrs. Caroline Rick Wagner, widow of Frank B. Wagner, passed to her eternal home July 13, after a period of illness, which extended over the past two years. Mrs. Wagner was born in Upper Bern Township, Berks County, Jan. 9, 1847. At the age of 13 she was confirmed in St. Michael's Church. Not long after her marriage in 1873, the Wagner family located in Mahanoy City, Pa. In the passing of this devoted servant, St. Paul's congregation not only loses its oldest, but one of its most faithful members.

Mrs. Wagner is survived by 2 daughters and 3 sons—Miss Catharine R., Mrs. Harry Newhardt, Milton R., Dr. Frederick R., and Frank R., all of Mahanoy City; also 7 grandchildren and 3 great-grandchildren. Two of her children have preceded her in death, Alice, wife of Dr. C. D. Miller, of Pottsville, Pa., and Jovina, wife of Frank Kemery, Mahanoy City.

Funeral services were held at the family residence, 24 West Mahanoy Ave., July 16, at 1 o'clock. Interment, St. John's Cemetery, Hamburg, Pa. —D.

### Roger Babson on the Church

The eminent economist, statistician and advisor to business men, Mr. Roger Babson, recently addressed the following significant letter "To My Clients' Children," which the "Messenger" believes to be so sensible and true that we hope it will be taken to heart in every home reached by this paper.

"Last Sunday," he writes, "I attended in Gloucester, Mass., the Church where I was baptized and trained. There was a fairly good audience, with quite a number of summer people who have cottages at East Gloucester, Bass Rocks and Annisquam. The congregation, however, were mostly gray-haired. There were almost no

young married people present. Yet the pastor is the father of a fine family and has an active Sunday School and Young People's Society. He is fond of young people and much beloved by all. Apparently the Church attracts the children and holds them until they go to college or get married. Then some change takes place in many, who then lose interest. For fear that some of you may be going thru this experience, I am writing this letter and asking your father to take it home to you.

"Now I realize why a great many sermons today do not appeal to college people. Such sermons are based upon a dogma which those, educated as you are today, cannot comprehend—much less believe. If these preachers themselves belonged to your younger generation and had your training they would never preach as they are now doing. Theology should be a science like chemistry, physics, or astronomy, which is constantly seeking the truth. Preachers, in seeking the truth, should continue to advance and progress. Theology treats of intangible forces and the things of the spirit the same as physics treats of material forces such as electricity. Lectures on electricity would not be well attended today if the speaker talked only about Franklin flying his kite and told of what happened 150 years ago.

"Yet without the Church, civilization would go to smash. **The Church—even in its present weak position—is still the great backlog of society.** None of you would think of living permanently and bringing up a family in a community which had no Church. You all must realize that your safety and that of your family depends not on judges or police officers, but upon the spirit of a majority of the people in your community who determine what laws are to be enacted, repealed or enforced. Now, how is this 'spirit' developed and directed? Newspapers merchandise advertising; the movies supply entertainment; and the schools treat of material affairs. The Church is the one institution which is being operated with the sole purpose of directing the motives, purposes and ambitions of people along worth-while lines. The Church stands for the **spirit** of true progress in contrast with the **spirit** of the jungle. Hence, we should support it not only with our money, but also with our presence.

"The above, however, is not the main reason why I would urge you to stand by the Church. The real reason is much more fundamental and intimate. May I try to explain it as follows: Success is in the last analysis a question of **reserves**. As you reach middle and old age, your happiness will depend upon your physical, intellectual, financial and—most important of all—your spiritual reserves. Your physical reserves at that time will depend upon how you are taking care of your bodies; your intellectual reserves will then depend upon what you are now reading and with whom you associate; your financial reserves, upon what you are now saving and how you invest. **Your spiritual reserves, however, will depend upon the faith, habits and outlook on life which you are now cultivating.** The Church is the one institution which is today working to provide you with such faith, habits and outlook.

"Some day you are sure to have trouble. It may be a very serious illness. It may be the loss of some one very dear to you. Some day you are sure to face death. It may not be for many years or it may be very soon. Then you'll want to draw upon your spiritual reserves. Then you'll want a philosophy of life, the power which comes thru prayer and the faith which only the Church is today giving. The other reserves you are now enjoying; but then they of themselves will be of little avail. Yet, the only way to have this spiritual reserve then is to begin to store some up now. **You cannot depend upon inheriting**



such things from your parents as in the case of financial reserves and you cannot buy such things at a college or bookstore. Only by developing habits of prayer, devotion and interest in religious things now can you have these desired reserves when the critical time comes. All other reserves can be purchased; but spiritual reserves can be secured only thru right living."

CONGRATULATIONS, DOCTOR CURTIS

At the celebration of the 20th anniversary of Rev. Dr. William F. Curtis as president of Cedar Crest College, Allentown, Rev. Dr. Thomas W. Dickert, pastor of St. Stephen's Church, of Reading, read an original poem as follows:

Dear Doctor Curtis, I would join  
The host of friends who honor thee,  
As we unite to celebrate  
This Twentieth Anniversary  
Of headship o'er these classic halls,  
The fruits of thine incumbency.

Two decades since thou camest forth,  
A veritable Lochinvar,  
Called from a western pastorate,  
Where in a mission field afar  
Thy consecrated talents shone,  
Bright as a scintillating star.

It was a herculean task  
Which thou wast challenged to assume.  
To lift a college from the slough  
Of desuetude and hopeless gloom,  
And raise it to an eminence  
Where once again its life might bloom.

Like fabled Sisyphus of old,  
Thou wast condemned to roll thy stone  
On up the steep and rugged slope  
Of Difficulty's mount, with groan  
And sweat-drop, and with tearful sigh,  
Because thou oft wast left alone.

Like Sisyphus, thy task is done;  
But unlike him, who had no rest  
Because his stone rolled down again,  
Thou didst succeed, as all attest.  
Thy viet'ry cannot be undone,  
But will abide on Cedar Crest.

But no one knows the price it cost,  
Nor with what heartaches thou hast trod  
The rugged path of duty's call,  
Nor with what courage thou didst plod  
To reach thy heart's desired goal—  
No one can know but thou and God.

'Tis not from naught that thou dost wear  
Upon thy head that silver crown.  
Two decades of unceasing toil,  
No time to lay the burden down,  
Have left their impress on thy life;  
But thy reward is thy renown.

Thy faith and courage have evoked  
The confidence of many friends,  
Who rally 'round thy banner now,  
With helpful spirit, as each lends  
His moral and substantial aid,  
For former doubts to make amends.

'Twas not by wave of magic wand  
These buildings came to crown this hill;  
They are the slow and steady fruits  
Of courage and determined will;  
Yet such a marvel do they seem,  
That all our hearts with rapture thrill.

Thy leadership has brought about  
The standard which has been attained;  
By persevering toil, a place  
For our dear Cedar Crest was gained  
Among the institutions where  
The maidens of our age are trained.

These decades twain have witnessed, too,  
A host of students venture forth  
Beyond the portals of these halls,  
To east and west, and south and north,  
Where each in her accepted sphere  
Will demonstrate her real worth.

This day of triumph and success  
Must fill thy heart with grateful cheer,  
And help thy travail to forget  
For joy that thou canst cherish here  
The offspring God hath given thee.  
Congratulations, brother dear!

(Dr. Dickert was professor of Church History in the Allentown College for Women before its name was changed to Cedar Crest, and has been a member of the Board of Trustees of the institution for over 20 years.)

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PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

We were delighted to entertain a party of visitors at the Home on Saturday, Aug. 18. The party, 25 in number, came by auto bus from Adamstown, Pa. The main object of the folks was to get first hand information of the Home. Their pastor, Rev. Martin W. Schweitzer, having frequently and enthusiastically spoken of the Home, naturally these folks wished to have the privilege of seeing it.

After having inspected the ground and the Old Folks' Building, met members of our family, and received information pertaining to our living and the nature of the work that is done here, the party was taken to the dining-room of the brick residence. There they ate refreshments which they had brought with them. To make this as satisfactory as possible, we prepared the coffee for the occasion.

This proved to be a real pleasure trip. The ride of about 50 miles to the Home and the privilege of seeing this institution afforded real enjoyment to the members of the party. We wish it were possible for all the people of the Eastern Synod to visit this their Home for the aged and infirm and thus acquire first hand information of it. If you have not seen it, you you do not know the Home as you should.

Home and Young Folks

THE PASTOR SAYS

By John Andrew Holmes  
Better be exposed to some peo-  
ple's diseases than to their conver-  
sation about them.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

STIRRING UP YOUR GIFT

Text, II Timothy 1:6, "Stir up the gift of God, which is in thee."  
Vacation days are almost over. In a few days the vast army of boys and girls will march back to school to take up the studies which had been laid aside for a few months. For some going to school will be a new experience because it is their first year at school. For all the pupils there will be something new in their work be-

cause they have been promoted to a higher class or another grade and will take up lessons they never had before.

Some of the success which the pupil will achieve depends upon the teacher and the nature of the subject, but every pupil must make a contribution toward it which no one else can make. That contribution is the gift of which our text speaks, a talent, or power, which God has given every one.

St. Paul looked upon Timothy as his spiritual son, and was deeply interested in his welfare. It was by the laying on of St. Paul's hands that Timothy was received into the Church and the Christian life. He believed that when he placed his hands upon Timothy's head God gave him a special gift. And now he reminds him of this gift and asks him to stir it up. He says: "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands." In the Greek it is even stronger than in the English translation because it means "that thou stir into flame the gift of God which is in thee."

St. James says: "Every good gift and every perfect gift is from above, coming down from the Father of lights." Every one of you has some physical, mental and spiritual gifts which God has given you, and I am as anxious that you should stir up and stir up into flame these gifts of yours as St. Paul was that Timothy should stir up his gift. You will get much more out of your lessons at school if you will stir up and use your mental gifts. Two of the brightest boys in our class at college had trouble to graduate because they neglected the gifts with which God had blessed them. They might have stood high in the class if they had stirred up their gifts, but because of their neglect they came out near the tail end.

An interesting story is told of William Paley, an English minister and philosopher, who lived in the days of George Washington, and wrote a number of philosophical books, one of which passed through fifteen editions in the author's lifetime. The first two years while he was at college he says he spent "happily, but unprofitably." He was constantly in so-



ciety and neglected his studies. At the beginning of the third year, after having been at a party until a late hour, he was awakened at five o'clock in the morning by one of his companions, who stood at his bedside and said: "Paley, I have been thinking what a fool you are. I could do nothing, probably, were I to try, and can afford the life I lead; you could do everything, and cannot afford it. I have had no sleep during the whole night on account of these reflections, and am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society." Paley was so struck, he says, with the visit and the visitor, that he lay in bed the greater part of the day and made his plans. After that he arose at five o'clock every morning, remained in his room and studied his lessons faithfully, and made up what he had lost so well that he graduated with honors and became a prominent minister of the gospel and a noted author. That companion was a friend indeed and brought home to Mr. Paley in an effective way the admonition of our text, "stir up the gift of God which is in thee."

A great many boys and girls waste much of the time they ought to put upon their studies in reading worthless books. A certain boy brought home his school report and his father saw that it was below the average. He examined his son's room and found there a number of trashy novels. He said nothing about them, but when the lad came in he said, "Take this basket of apples, turn the apples out and fill the basket with chips." The boy soon returned with the basket of chips. "Now," said his father, "put the apples back into the basket." The boy tried, but found that the fruit rolled out as fast as he could put it in. "I can't do it, father," he said, "the basket is nearly full of chips." "Exactly so," said his father, "and how can you fill your mind with useful learning when you have it more than half full of rubbish?" To stir the gift of God into a flame you must give your whole mind to the task.

A man was admiring a great engine that had just been built which was made to go a mile a minute. He said to the engineer, "This is wonderful." "Maybe," he replied, "but you see"—pulling the lever—"it is powerless." All those cylinders and tubes and pipes and wheels, all that strength and beauty, was powerless, useless, because the fire had not been kindled. With the fires kindled and the steam up, all that it was made to do was possible. It could carry its load, climb the hills, and speed along the great levels at a mile a minute. So it is with you, boys and girls. You are wonderful machines, more wonderful than the steam engine, but without the fire, you are powerless and useless. You must stir into flame the gift that is in you. You must light the fires of enthusiasm. Enthusiasm is a good word. It means "to be inspired or possessed by the god."

Your future usefulness will depend upon the way you stir up and develop your gifts now. Childhood and youth are the periods of preparation for manhood and womanhood. I read of a boy who dreamed that the most prominent people of the village in which he lived all came to him and asked him to take their places in life, for they would soon have to give them up. First the rich man of the village came to him and asked him to take his place, then the judge came and the doctor and the minister and the farmer and many others and they all made of him the same request. Then there came to him some others of that village and asked him the same thing. The drunkard came and told him he was about to die in a drunkard's grave and he, too, asked this boy to take his place. Then the thief came to him out of the jail and the loafer from the street corner and they

too made the same request of him. When he awoke that boy must surely have thought that he would have to take somebody's place in life and that place was being determined by what he was dreaming about and preparing himself for while a boy. What are you going to make of yourselves when you become men and women? Your present ideals and aims for your own life will determine what you will become as men and women, and that will largely depend upon the way you stir up the gift that is within you now in your school days.

One of the saddest things about our gifts and talents is that if we do not use them we will lose them. Only as these gifts are stirred into flame and used and given out for others will they grow and become perfect. As you use your talents for the glory of God and the good of others will you be found worthy of the crown of life.

"Give, give, be always giving,  
Who gives not is not living,  
The more you give, the more you live;  
Give strength, give thought, give deeds,  
give self,  
Give love, give tears, and give thyself.  
Give, give, be always giving,  
Who gives not is not living,  
The more you give, the more you live."

#### THE BOOTLEGGER

No respect he has for law,  
And no respect for man;  
To ruin our glorious country  
He's doing the best he can.

He'd ruin the youth of this fair land  
If all the youth would buy;  
He cares not a whit for any one,  
He cares not who may die.

Freedom he claims as heritage  
In selling wherever he can,  
The truth is that he's breaking up  
The home of many a man.

We're tied by the laws of this our  
land  
That protect both you and me,  
But these same laws that tie us  
Are the laws that keep us free.

We need men now to enforce them—  
These laws that keep us free;  
Help save the youth of this our land  
From the scum of land and sea.

The man who buys and gulps the  
stuff  
Is guilty, just the same  
As the man who makes and sells it,  
No matter what his claim.

—Harry Troupe Brewer.

Hagerstown, Maryland.

An Oxford undergraduate, a son of the Vicarage, discovered that he was uncomfortably short of doubloons, so he spent some time in concocting a letter which should have the right effect upon a somewhat severe and pious parent. When finally completed, the letter read as follows: "My dear father: I wonder if you will oblige me very greatly by sending me a copy of this month's 'Parish Magazine,' also a five-pound note. P. S. Don't forget the 'Parish Magazine.'"—*Sporting and Dramatic News.*



#### Bible Thought This Week

PRIDE A PITFALL:—  
Pride goeth before destruction, and a haughty spirit before a fall.—  
Proverbs 16:18.

His Father: "So you know as much as your teacher, do you? Where do you get that idea?"

Bobby: "She told me so herself. She said she couldn't teach me nothin'."—*Kansas City Star.*

#### AS THE BANKER SEES IT

Church members may not always see the underlying reason for the work of the Church, but bankers see it. Here's an item found in a financial bulletin sent to Oregon banks:

"Credit rests on confidence, confidence arises out of character, character is built by the home, the school, the college, the Church, by literature and by associations. For the sake of sound credit we must have unshaken confidence, and for the sake of unshaken confidence we must nurture sound moral character, and for the sake of sound moral character we must maintain the home, the school, the college, the Church, good literature and good associations."

Professor—"Name some liquid that won't freeze."

Student—"Hot water."

A retailer wrote to a firm ordering a supply of goods. In reply the firm wired: "Cannot send goods until last consignment paid for."

The retailer replied: "Cancel order. Cannot wait so long."—*Exchange.*

#### BOOKS OR BAKED BEANS

By William L. Stidger, Pastor, Linwood Methodist Church, Kansas City, Mo.

Most mothers are very certain to have several cans of baked beans in the pantry, but they do not concern themselves much as to whether each week sees a new book laid on the living room table, or the shelves of the bookcase.

The startling statistics on baked beans show that we consume about five hundred cans of beans to a quarter of a book.

This generation of young people is a questing generation. They are looking for adventure. They want to know what my daughter calls the "F. O. L." When I asked her what "F. O. L." stood for she said the "Facts of Life."

One does not blame them if one is wise. "The truth shall make you free." The youth of today accepts no authority. They want to find out for themselves. They are not only a questing generation, but they are a questioning generation, and that is good.

There is only one true way to answer this demand for the "F. O. L." and that is to give them good books, sane books, fact books. The publishers of the United States are turning such books out every week. There never was a day in the book world when fact books were so prolific as they are now.

"Ten Leagues Under the Sea," the wildest imaginings of Jules Verne and H. G. Wells, "Gulliver's Travels," "Treasure Island," "Swiss Family Robinson," "Robinson Crusoe," are unrealities compared with the great scientific discoveries of the present day. Books on these discoveries are rich in modern romance as well as facts.

Somebody once said that a room hung with pictures is a room hung with thoughts. I take the joy of saying that a room full of books is a room full of romance.

Most homes are like Mother Hubbard's Cupboard—bare. When I visit the average American home and look about for books, I find none. Our homes do not give young people a chance to get any ideas into their eager, wistful, adventuring minds. We should be giving them books!

Books will bulge back the world's horizons for youth! Books will be keys to unlock the kingdoms of the earth to them. Books keep the soul of the world alive.



THE SIGNAL LIGHTS

(Golden Text: Honor thy father and thy mother.)

"It was well you stopped when the red light flashed,"  
She said as we drove along.  
"For an officer stood at the corner there  
In charge of the traffic throng."  
And I smiled and said to my daughter fair,  
As we waited on the spot,  
"I always stop when the red light shows,  
Be an officer there or not."  
Then she sat in thought as we drove along  
And suddenly this she said:  
"There ought to be lights for us all  
through life,  
The amber and green and red.  
What a help 'twould be if a red light  
flashed  
When danger and shame were near,  
And we all might wait till the green light  
came  
To show that the road was clear."  
"My dear," said I, "we have tried to  
light  
Life's road for your feet to fare.  
And we pray you'll stop when the red light  
glows,  
Though none of us may be there.  
We have tried to teach you the signs of  
wrong  
And the way to life serene,  
So stop when your conscience post shows  
red,  
And go when it flashes green."  
—Public Ledger.

Birthday Greetings

Alliene S. DeChant

How I wish you had peeped with me  
through a porthole the night we first saw a  
lighthouse, after days and days of sea!  
There would have been room on my ladder  
for 'bout three of you! How far and wide  
that beacon gleamed,—now close, now far  
away, the whole night through. And then  
other lights—the lights of a far off city.  
Nearer and nearer we came, and out there,  
all aglow, was Boulogne. And then the  
tender came to take our Minnekahda  
passengers to France. It was cold and  
very dark as we waited for that boat to  
come alongside. Then, quicker than I can  
tell it, the gangplank was shoved across  
and Frenchmen came aboard, and our  
stewards scurried across to form a bag-  
gage chain. How fast they worked and  
how skillfully, too, did the cranemen hoist  
aboard the mail, and how very slowly they  
hoisted across a new Packard sedan. And  
then the passengers crossed the gangplank,  
the whistle blew, goodbyes were shouted,  
and our own engines began to grind. And  
soon there was nothing to see but the  
ocean, and very black it looked in the  
midnight hour. I got up very early our  
last Minnekahda morning and made my  
way to my favorite spot,—the very prow  
of the boat, and perched myself on a  
covered something, set between the holes  
where the anchor chains go through.  
The ship wasn't moving. The Captain  
was waiting for the tide. And off there  
were the chalk Cliffs of England. What a  
beauteous journey we had up the River  
Thames,—straight to the London docks!  
How exciting it was to spy out a train,  
ashore, and to get peeps at English gar-  
dens! Soon we were a part of the forest of  
ships and freighters carry flags of many  
nations; a row boat; saucy ferry boats; a  
fast-moving excursion boat crammed with  
gay folks, who waved and shouted to us;  
and on two schooners I saw saffron sails  
that were very like the sails of Chinese  
junks. I went topside and leaned over as  
far as I could. Once a bridge was opened  
up to let us through. And then ropes were  
hoisted ashore and caught and fastened

by skilled hands. The gangplank then,  
and it was our turn to go ashore. We were  
on English soil!

PUZZLE BOX

ANSWERS TO—THERE ARE "TIC"  
AND "TICS" IN THESE

1. Politics; 2. Anesthetics; 3. Acoustics;
4. Gigantic; 5. Magnetic; 6. Lunatics; 7.
- Gymnastics; 8. Rusties; 9. Acrostics; 10.
- Aesthetics; 11. Cryptic; 12. Critics; 13.
- Aromatics; 14. Automatics; 15. Statistics;
16. Static; 17. Democratic; 18. Peripatetic.

NEW TESTAMENT QUESTIONS—Part  
One

1. Who were the parents of John the Baptist?
2. Where was the Christ-child born?
3. What gifts did the Wise Men bring Him?
4. Who ordered the children of Beth-lehem to be slain?
5. Who then, were the first Christian martyrs?
6. How old was Jesus when He began His ministry?
7. Who baptized Him in the river Jordan?
8. Name our Savior's first miracle?
9. What family, friends of Jesus, lived at Bethany?
10. Who were called "Boanerges"?
11. Who betrayed the Lord Jesus?
12. Who denied Him with an oath?
13. Which of the two repented?
14. What happened to the other?
15. Who asked Jesus "What is truth"?
16. Who said "Remember me when Thou comest into Thy kingdom"?
17. Who said "Truly this man was the Son of God"?
18. How many "Words of the cross" are recorded?
19. Who took the mother of Jesus to his home, after the crucifixion?
20. Who was the first Christian martyr "in will and in fact"? —A. M. S.

Family Altar Column

The Rev. Urban Clinton Gutelius

From September 3 to 9.

**Practical Thought:** "He is able also to save them to the uttermost that come unto God by Him."

**Memory Hymn:** "Come, Thou Fount of Every Blessing."

Monday, September 3—Paul in Athens.  
Read Acts 17:16-21.

Athens was the center of culture for the ancient world. As a university city it was to Greece what Oxford and Cambridge are to England and what Boston and New Haven are to New England. It was the seat of the philosophy which emanated from the teachings of Socrates, Plato and Aristotle. But culture had not saved Athens from rank idolatry. It was no wonder that Paul's soul and spirit were stirred within him when he saw the city wholly given to idolatry. Moreover, he had the courage to criticize the false forms of religion and civilization under which the Athenians were living. He did not hold his peace as so many modern Christians are doing under very similar conditions in many of our university cities and elsewhere. Does not Paul often put us to open shame because of our policy of cowardice, connivance and silence?

**Prayer:**  
"O for a closer walk with God,  
A calm and heavenly frame,

A light to shine upon the road  
That leads me to the Lamb.

The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy Throne,  
And worship only Thee. Amen.

Tuesday, September 4—Natural and Re-  
vealed Religion. Read Acts 17:22-32.

In a masterly sermon delivered at Athens about 19 centuries ago St. Paul pointed out the difference between the religion of Nature and the religion of Revelation. It was a bold stroke on his part because of his profound subject and because of his critical audience. The Spirit, however, gave him utterance, and he not only made a deep impression upon his learned hearers, but he also made a number of converts to Christianity. See verse 34. And so today we should always be ready and willing to distinguish between false and true religion, and also to demonstrate the difference by a life so consistent and winsome that skeptical critics will be converted to Jesus Christ. It is no easy task, but it is our bounden duty. It can be accomplished if we sincerely ask God for wisdom and strength.

**Prayer:** Help us to sanctify Thee, O God, in our hearts and be ready always to give an answer to every man that asketh us a reason of the hope that is in us. Holy Spirit, do Thou give us the utterance. For Jesus' sake. Amen.

Wednesday, September 5—Paul at Cor-  
inth. Read Acts 18:1-11.

Paul remained in Athens only about three weeks, and, so far as we know, never returned again to that city of learning and culture. He did not organize a Christian Church there. The reason can easily be surmised. Suffice it to say that Paul's policy in relation to Athens was an utter condemnation of pure pagan culture. From Athens he went to Corinth, where he found an atmosphere more favorable to the propagation of the Gospel. Here he made many converts and with Silas and Timothy "continued a year and six months." The congregation at Corinth subsequently became one of the most influential in all that region. From all this we learn that failure in one place does not necessarily mean failure in all places. God gives the increase where and when it pleaseth Him, provided Pauls plant and Apollos' water. Are you and I planting and watering wisely and carently, leaving the results to God?

**Prayer:** O God, grant that we shall never be weary in well doing, that in due season we shall reap if we faint not. As we have opportunity may we do good unto all men, especially unto those of the household of faith. May we be steadfast, unmoveable, always abounding in the work of the Lord. Amen.

Thursday, September 6—The Folly of  
Idolatry. Read Isa. 44:9-20.

It remained for no less a person than Isaiah, the greatest Old Testament prophet, adequately to describe the utter folly of idolatry. His language is so clear and plain that no reader can well fail to understand and comprehend the truth set forth. This portion of Scripture is perhaps the most scathing description and condemnation of the worship of false gods that we have in the whole Bible. It holds the practice of idolatry, in whatever form, up to such withering ridicule as should awaken in the heart of the reader a keen sense of shame and childishness, constraining him to cease from his evil ways immediately. Surely the "Word of God is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and the intents of the heart."



**Prayer:**

"Lord Jesus, I long to be perfectly whole;  
I want Thee forever to live in my soul;  
Break down every idol, cast out every  
foe;  
Now wash me, and I shall be whiter than  
snow." Amen.

**Friday, September 7—The Spirit and Message of Paul.** Read I. Cor. 2:1-16.

In a marvelous way St. Paul presents his spirit and message to his readers in this one short chapter. As we read it prayerfully we discover five important and practical facts:—1. Revelation owes little if anything to human wisdom alone. 2. Spiritual verities are not discoverable by human wisdom alone. 3. God has revealed them to prepare men. 4. Revealed truths are taught in words given by the Spirit. 5. Revealed things are spiritually discerned. Here, then we have a superabundance of food for religious thought and meditation. Let us enter our closets and close the doors and try to get at least a partial idea and conception of the spirit and message of St. Paul who knew the mind of Christ as perhaps no other apostle knew it. Actuated by a high and holy motive such an exercise will be surprisingly rewarding. Let us try it.

**Prayer:** O God, Who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit,

grant unto us by the same Spirit, to have a right understanding of Thy saving truth. Enlighten our minds more and more with the light of Thine everlasting Gospel, and in Thy great mercy ever keep us in the same. Amen.

**Saturday, September 8—God Revealed in Christ.** Read Heb. 1:1-9.

The authorship of Hebrews has been in controversy from the earliest times. The book is anonymous, but reference in II Peter 3:15 and in Hebrews 13:23 seem conclusive that Paul was the writer. All agree that whether by Paul or by another (Priscilla, for example) the point of view is Pauline. No book of Scripture more fully authenticates itself as inspired. We seem to have presented here the method of Paul's synagogue addresses delivered in various cities in the course of his missionary journeys. No portion of Scripture is more profitable to read and study than the book of Hebrews. Its key word, in presenting Jesus Christ and the full and final revelation of God, is "better." In the very first chapter this becomes gratifyingly apparent. The Son is **better** than the prophets. (1-3). The Son is **better** than the angels. (4-14). This suggests a good, modern shibboleth for all progressive Christians:—"Busier, Bigger, Better."

**Prayer:** Merciful Father, we thank Thee for Thy Son, our Savior, Jesus Christ. We thank Thee that He came to reveal

Thee and to redeem us. Open our eyes that we may see through Him Who is the very image of the Godhead bodily. Amen.

**Sunday, September 9—Never-failing Love.** Read I Cor. 13:1-13.

"Never faileth," i. e., never shall be abolished, is imperishable, everlastingly durable, flourishes best and most in the future. All this can be said of but one thing in the universe. Not gold or silver, not stone or brass, not prophecies or tongues, but Love, and Love only. "And now abideth faith, hope and love, these three, but the greatest of these is Love. Thus it must be, for God Is Love and God is eternal. He never fails, He cannot fail. If we would be truly wise unto salvation we shall completely hide our lives with Christ in God. When it was everlastingly too late a great Englishman said:—"Had I but served my God as diligently as I served my king, He would not have given me over in my gray hairs."

**Prayer:**

"Take me, O my Father, take me,  
Take me, save me, through Thy Son;  
That which Thou wouldst have me,  
make me,  
Let Thy will in me be done.

Long from Thee my footsteps straying,  
Thorny proved the way I trod;  
Weary come I now, and praying,  
Take me to Thy Love, O God." Amen.

**ON TWO SHIPS**

By William C. Allen

We have concluded a trip involving 42 days on the sea. Thirty-two days have been passed on the S. S. "Ecuador," of the Panama Mail Line, from San Francisco to New York, via Central American ports. Ten days have been on the S. S. "Republic," of the United States Lines, from New York to England. Both vessels are excellent as to accommodation, food, comfort, management and service.

The cabin passengers on the "Ecuador" represented many kinds of Americans, generally of the sober, sensible sort. About ninety per cent knew how to behave themselves when abroad. The others did not. There was a bar on board. The supporters of the bar were men and women of different ages. After the bar had been closed late in the evening the loud talk of the men, the silly shrieks of the women, at times disturbed other passengers who were so unfortunate as to be within range of the noise they made. Some ten per cent of the guests of the ship had the "personal liberty" they craved.

There was an "Italian Dinner" one evening—it was a fine meal. Wine was offered to everybody. Nearly all the passengers—saints, sinners, Churchly folks, and non-Churchly folks—took more or less of it. It must have been a fairly stirring fluid—a foreign-born clergyman, whose knowledge seemed accurate, pronounced it so. In some instances the results induced such a belief.

At the close of the voyage there was the regulation "Captain's Dinner." Again wine was tendered all. The Captain did not appear at the dinner. Probably he apprehended that some woman of the ardent bacchanalian type might rush him and kiss him. Just after the meal I saw a silly woman grab a leading officer of the ship, hold him against the wall and, in spite of his efforts to ward her off, gave him a resounding smack. She in her wild condition had "personal liberty"—he for the time being lost it. The officers of the "Ecuador" did not fraternize with the "personal liberty" minority.

As our ship called at different ports and at Panama there appeared on the decks numerous Latin-American people. Some of

the men patronized the bar to a limited extent. I did not perceive one under the influence of intoxicants. When most of the American passengers took the delightful one-day trip to San Salvador and had luncheon in a Spanish hotel of that pretty city there confronted them in the English language, on the reverse of the menu card, the following:

"Good manners are not the monopoly of any class. The decline of manners comes from the loss of a sense of dignity. Nothing makes the work of the Revolutionist easier than the ostentatious luxury of the vulgar. It is the duty of the upper class to set the highest example in manners and morals. Selfishness is the cause of bad manners."

Was this intended to be a delicate hint to occasional frisky guests who might come up to San Salvador from the ship?

The S. S. "Republic," of the United States Lines, plies between New York and Bremen, via England. The lady of my heart and I made reservations on this ship from patriotic considerations and because she is a temperance vessel. This was my twenty-ninth crossing of the North Atlantic and I can testify that we did not make a mistake when we selected the "Republic." She is a large and beautiful vessel. Her public rooms and decks are spacious. She was kept spotlessly clean, had a table rich in its variety of food, and the service was painstaking and courteous. Her rates are low for the accommodations offered.

The passengers included many phases of American life. The old New England stock was in evidence. The sturdy middle-west and western folks were with us. A large portion of the cabin passengers were native citizens of the United States or were German-Americans. As far as I could see all were satisfied with a Prohibition ship. No, one man—a Pole—was disconsolate because he could not get beer. In conversation he confessed he liked New York, had made money in that great annex to America, but he harshly inveighed against the cruel Prohibition laws which, he declared, were driving the land of his adoption to drink. One afternoon, out in the glorious sunshine of the mid-Atlantic, he unburdened his sorrowful soul onto a rotund German. The latter, with fer-

veny and a wealth of information, staunchly stood for Prohibition. The argument was funny and finally became somewhat acrid. Then I pleasantly suggested to our Polish-American friend that, when he returned to New York, he should call on the chief medical directors of our big Life Assurance Companies, warn them of their errors when they laid stress on the alcoholic habits of applicants for life insurance, and dissuade them from their unmoral and dangerous practice of opposing intoxicants. We smiled all around and he meekly moved away.

Apparently the German-American folks, who were bound for Germany, had deliberately taken a dry ship for themselves and their families. The passengers were considerate of each other, there was plenty of pleasure without beer and cocktails.

The elaborate "Captain Dinner" was a fine affair. The Captain was present. Everyone had a happy time without wine. No, I observed one exception. A man who sat at a table adjoining ours, with great modesty brought into the dining room a bottle of Cognac wrapped in a napkin. After he had divided its contents among his friends one of the latter, whilst the dinner was on, carried the empty bottle away in the same unobtrusive fashion.

The ships of the United States Lines are dry. A minority of its guests do not invade the "personal liberty" of the majority—the rights of the majority are preserved. The United States Lines are owned by the Government. The Panama Mail Company is owned by private interests. Both fly the American flag; it would seem as if both are amenable to the Constitution of the United States. Why, as to intoxicants, does the Government so differently treat the excellent steamships systems to which I refer?

England, 1928.

**A UNIQUE "RAILROAD PRAYER"**

O Lord, we meet as a body of railroad men, with our wives and daughters present, to consult for our interest. We are reminded that life itself is a train and the road to Heaven a railroad; God's truth the rail; God's love the fire, and His promises the signal lights. O Lord, we recognize



Thee as the General Manager of the road, the Superintendent of our train, and our Chief Dispatcher. Thou did'st lay the track and ballast the road; Thou hast furnished the rolling stock; thou art the Owner and Controller of it all. We look to Thee for all our orders, and Thou must sign the checks for our daily bread. Be merciful in handling our human mistakes and blunders and do not discharge the unworthy servants.

We are grateful for the Bible, Thy book of rules and instructions and look with charity upon our failures. Thy promises and warnings are our headlights and hand lanterns; help us to use them so to save our train from wreck. Deliver us from broken rails, blind switches, false signals and mistaken orders. Be with us on every high bridge of responsibility, on every sharp curve of emergency, and in every dark tunnel of trouble let the light of Thy promise shine out bright. Grant us passes for our wives and children, and let them go with us. When the storms of temptation and trial come, save us from the fatal slide and washout that has wrecked so many trains on the road of life. Let our way be kept secure by Thy guardian care, always show the steel rail and rock ballast to be solid and firm and free from obstruction. Deliver us from the snares of our enemy. May the head of Thy truth shine bright on a thrown switch, false signal or fatal obstruction placed for the wrecking of the train. May the emergency brake of a strong will save us.

As we make our last run, headed homeward, if it be Thy will, order our train on time. Let the light of Thy promise burn to the last dark tunnel of death. As we run through it to the Grand Central station of the skies, may we have the approving smile of the General Manager and Superintendent; sign with joy the payroll, receive our wages and have an eternal lay-off with God and the angels and the loved ones at home, and we will give Thee praise forever. Amen.—By Dr. Geo. R. Stuart, at meeting of railroad men a number of years ago. Republished in "Rock Island Magazine."

## A Letter from London

BY ALBERT DAWSON

### Church and Drama

The gulf that long separated Church and stage has practically disappeared in England. The Actors' Church Union, of which the Bishop of Willesdan is Chairman, seeks to win from the Church recognition of the dignity of the dramatic profession, and also to welcome touring actors and actresses at the towns they visit and help to meet their needs. He says a growing number of the profession look upon it as a sacred vocation and realize the dignity of the "Ministry of Recreation." As a result of the many services for members of the theatrical profession that have been held at St. Stephen's Church-on-the-Cliffs, Blackpool, during the past ten years, there is to be an Actors' Chapel on the north side of the high altar, with a marble and abalaster altar piece decorated with figures in relief suggesting the arts of music, singing and dancing, and representations of St. David and St. Cecilia. At St. John the Evangelist Church, Notting Hill, well-known actors, including Lewis Casson and Robert Lorraine, have read the lessons during the Lenten services on Sundays. The Vicar explains that he took this step because he wanted the congregation to hear the Bible read at its best. In consequence of the growing movement for presenting sacred plays and tableaux in Churches the Bishop of Southwark has formed a committee, consisting of the Bishop of Kingston, Canon Down, Dr. Percy Dearmer, and Mr. Ben Greet

(actor), to advise whether a play is one which they can recommend to the bishop as suitable for presentation in Church. The love of Shakespeare and opera among the working people of London has found remarkable expression in the hundreds of letters and donations sent to the fund for reconstructing Sadler's Wells, London's oldest play-house, and making it a People's Theatre, north of the Thames, similar to the Old Vic, in the south, where the whole of Shakespeare's plays have been performed. The wonderful success of the Old Vic, which was recently re-opened after renovation and improvement, is due to the vision and devotion of Miss Lilian Baylis, M. A., who regards a theatre as "a crying need of working men and women, who need to see beyond the four walls of their offices, workshops and homes into a world of awe and wonder." The Prince of Wales, the Prime Minister, the Duke of Devonshire, among others, are supporting the Sadler's Wells movement. A large sum has been raised, but more than £30,000 is still required. Progress is being made with the rebuilding of the Shakespeare Memorial Theatre at Stratford-on-Avon, four-fifths of the cost of which and endowment has been contributed by Americans.

### Miracles: Bishop v. Dean

The catholicity and comprehensiveness of the Anglican Church is illustrated by the wide divergence of view of some of its leaders on important subjects. The Dean of St. Paul's writes that, while Churchmen are wrangling about words and phrases and details of ritual, which no doubt may involve important questions in principle, few have realized that a more momentous change is in progress—"a Modernist victory at the expense of both the old parties in the Church." Having quoted William Law—"There is nothing that is supernatural in the whole scheme of our redemption. Every part of it has its ground in the workings and powers of nature, and all our redemption is only nature set right, or made that which it ought to be. There is nothing that is supernatural, but God alone—"the Dean adds: "No one says dogmatically that miracles are impossible; that is more than anyone can know. But whereas in the dark ages it was considered the most natural explanation of a strange occurrence to assume that it was a miracle, we now expect to find either that it was not a miracle or that it did not happen." Dr. Inge does not mean that a clergyman may stand in the pulpit and proclaim that he does not accept the miracles in the Creeds—"but when a young man tells his bishop that his belief in the divinity of Christ is independent of the dogmas about the Virgin Birth and the bodily Resurrection, very few bishops hesitate to ordain him." Against this the Bishop of London protests. He confesses that he does not know many things better than the versatile dean, but "whatever the deans may have done the bishops have not given up their belief in miracles." He contends that, instead of disbelief in miracles being the broad-minded view, it is the narrow-minded view: "It assumes that the laws of nature as we know them now are all the laws of nature." The (Evangelical) "Record" remarks that, "Like some of his contemporaries, Dean Inge is so impressed by the uniformity of the laws of nature that he virtually makes God the prisoner of his own laws."

### International Interchange

While the 1,200 British Congregational pilgrims were crossing the Atlantic, 3,300 Americans were proceeding to England in five liners, and the previous week they were preceded by 800 tourists whose destination was Liverpool. American preachers are being heartily welcomed to British

pulpits this summer. Various organizations are active in the good work of promoting interchange not only between the United States and Great Britain, but other countries also. The World Alliance for Promoting International Friendship through the Churches arranged for 20 German clergymen to visit England this June and attend the annual meetings of the Council at Manchester. The English-Speaking Union reports a membership in the British Empire of 11,412, the membership of the sister body in the United States is 15,053; the total membership of the Union throughout the world being 26,465. The International Association of Journalists, by arranging exchange of visits between newspaper men of different countries, is fostering friendship among a class which is probably more influential than any other in helping or hindering international amity. The White Star Line recently carried 50 British journalists and friends as guests in their magnificent boats, the Olympic and the Homeric, between Southampton and Cherbourg. They received a civic welcome at the French port, and made tours in Normandy. The surest way of preserving world peace is to build up friendship between individuals belonging to different nations.

### THE CANDIDATES' RECORDS

(From Who's Who in America, Latest Edition)

#### Herbert Clark Hoover

Religion—Quaker.

Born in West Branch, Iowa, August 10, 1874. (Jesse Clarke and Hulda Randal Minthorn).

A.B. in Engineering, Stanford, 1895; honorary degrees from Brown University, University of Penna., Harvard, Yale, Columbia, Princeton, Johns Hopkins, George Washington, Dartmouth, Boston, Rutgers, University of Alabama, Oberlin, Leige, Brussels, Warsaw, Cracow, Oxford, Rensselaer, Tufts, Swarthmore, Williams, Manchester, Univ. of Va.

Married Lou Henry of Monterey, Calif., 1899.

Children—Herbert Clark, Allan H. Henry.

Professional work in Mines, Railways, Metal Works, in U. S., Mexico, Canada, Australia, Italy, Great Britain, So. Africa, India, China, Russia, from 1895 to 1913. Represented Panama-Pacific International Expn., in Europe, 1913-14. Chairman American Relief Commission, London, Eng., 1914-15. Chairman Commission for relief in Belgium, 1914-19. U. S. Food Administrator, June, 1917-July 1, 1919. Served as member of War Trade Council; was Chairman U. S. Grain Corp., U. S. Sugar Equalization Board, Interallied Food Council, Food Secretary Supreme Economic Council, European Coal Council, Director of various economic measures in Europe during the Armistice including organization of food supplies to Poland, Serbia, Czechoslovakia, Germany, Austria, Roumania, Armenia, Baltic States, etc., 1919, Chairman American Relief Administration, Engaged in Children Relief in Europe, 1919.

Vice-Chairman President Wilson's 2nd Industrial Conference, 1920, Chairman European Relief Council, 1920, Secretary of Commerce by appointment of President Harding since March 5, 1921, Chairman President's Conf. on Unemployment September 20, 1921, Member Advisory Commission, Limitation Armaments Conference November, 1921, Chairman Colorado River Commission.

Awarded Gold Medals. Civic Forum, National Institute, Social Science, National Academy of Sciences, American Institute Mining and Metal Engineers, Western Society Engineers (all of U. S.), City of



Lille, City of Warsaw, Audiffret Prize French Academy, Honorary citizen of Belgium; freeman, Belgian, Polish, Estonian cities.

Trustee Stanford University since 1912, Member Am. Institute Mining and Metal Engineers, Pres. 1920 Council of Federated Engineering Societies (pres. 1921) American Child Hygiene Assn. (Pres. 1921) World's War Dept. Com.

Author—American Individualism. 1922; also published addresses and techn. articles. Joint translator Agricola de Re Metallica.

Home—Stanford University, California.

Alfred Emanuel Smith

Born N. Y. City, December 30, 1873.

Parents Alfred Emanuel and Catherine (Mulvehill).

Educated parochial school. Married Catherine A. Dunn, N. Y., 1900.

Clerk in office of Commissioner of jurors, N. Y. City, 1895-1903; Member N. Y. Assembly, 1903 to 1915; became Democratic leader in Assembly 1911, speaker of Assembly 1913; Delegate State Constitutional Convention 1915; Sheriff of N. Y. County 1915-17; Pres. Board of Aldermen of Greater N. Y., 1917; Gov. of N. Y., terms, 1919-20, 1923-24, 1925-26, 1927-28.

Member Society of Tammany—Catholic. Clubs. National Democratic Press (New York), Ft. Orange (Albany), Wolferts Roost Country. Home 25 Oliver St., New York City. Address Albany, N. Y.

## The Church Services

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.  
Fourteenth Sunday after Trinity, September 9, 1928.

#### Paul in Athens and Corinth

Acts 18:1-11; I Timothy 2:3-7.

**Golden Text:** The opening of Thy Word giveth light. Psalm 119:130.

**Lesson Outline:** 1. Paul in Athens. 2. Paul in Corinth.

Our study now takes us to Athens and Corinth. Its subtitle is, "Paul, Preacher and Teacher." The printed lesson confines itself to the apostle's ministry in Corinth (18:1-11), but the topic for today includes Athens also (17:16-34).

We have seen Paul at work in the pagan hinterland, among a people more or less crude. There his message was evangelistic. How will the apostle fare in Athens and Corinth? In these great centers of the ancient world the gospel met a foe decked with beauty and clothed with reason. Here, in ancient Achaia (Greece proper), was the classical shrine of pagan worship, the citadel of Greek philosophy, and the mecca of art. In its golden age Athens had counted immortal men among its citizens, like Socrates, Plato and Aristotle. Even in its decline the city was the seat of a celebrated university and the center of philosophy.

Paul had confounded Elymas, the coarse juggler and the mercenary master of a slave girl. He had convinced Sergius Paulus, the bluff soldier. He had converted a superstitious jailer. He had won the heart of Lydia, the pious matron. But now the adversary is not bigoted Judaism or gross pagan superstition. Here Paul must face a more subtle foe, and the result of the conflict would foreshadow the fate of the gospel of Jesus in the great Greek-Roman world.

**I. Paul in Athens.** Persecution had driven Paul from Macedonia to Athens. While waiting for the arrival of Silas and Timothy from Berea, "he beheld the city," corrupt and content with its idolatry and philosophy. Then divine compassion moved him to speech. The sculptured glory and the philosophical pride of Athens did not beguile Paul nor deceive him. He saw a city dead in sin. Though it contained gods innumerable, it was without God and hope.

In the synagogue and in the market place Paul began daily to reason with the Jews and with devout persons. In that open forum Socrates had taught his severe morality, and there Paul preached the glad tidings of salvation. Prominent among his hearers were Stoics and Epicureans,

members of the leading philosophical sects. At first they listened with amused contempt to this "babbler," but his mental vigor and moral fire silenced ridicule. His argument commanded respect and aroused curiosity. Men gathered from his speeches that he was proclaiming a new god, and that required the consent of the Areopagites, the famous religious judges of Athens.

Accordingly, Paul faced the Areopagus, on Mars' Hill. He had a remarkable audience, composed of scholars, orators, and philosophers, the heirs of a splendid past. And among them, doubtless, stood jealous pagan priests, fanatical Jews, and the rabble itching for excitement. The apostle was no stranger to the noble heritage of Greece. He knew its poetry and philosophy, and he felt the charm of the marble paradise that lay at his feet. But when he faced the multitude on Mars' Hill he saw only fellowmen who were without God and Christ in this world, and therefore without hope. And he heard only the deep, voiceless cry of the human heart for God.

The philosophy of the Stoics and Epicureans sums up the wisdom of this world. The former said, "This is a hard world. Let us endure it as best we may." The latter said, "This is a beautiful world. Let us enjoy it to the full." One school was serious; the other, frivolous.

The serious-minded Stoics sought escape from the ills of life in dumb resignation, which often ended in despair. Their god was blind Fate. Their only gospel was, "What can't be cured must be endured." The light-minded Epicureans sought to forget care and drug conscience in the pursuit of pleasure. They denied the existence of any god and the immortality of the soul. Their motto was, "Let us eat, drink, and be merry, for tomorrow we die." Without the gospel of Jesus, men cannot get beyond this dual philosophy of life. Life will be a vexing problem, full of bitterness and pain, or it will degenerate into an endless round of sensual pleasure. In the gospel of Jesus these two defective conceptions of life are reconciled in a higher unity. The Master tells us in that life, with all its pain and pleasure, its stern duty and solid happiness, its darkness and light, is neither a curse nor a joke, but an opportunity for achievement of a Christ-like and deathless character.

Paul rose to his full height on this extraordinary occasion. He preached the gospel with fearless sincerity. An altar, dedicated to the unknown god, gave him his text. And, then, in lofty strain, he reasoned with them concerning God, man, life, and Christ. "Ye men of Athens," he said, after the manner of Demosthenes. But his address was more than Demosthenic. It was truly apostolic. Men they

were to Paul. Not Greeks and barbarians, philosophers and gossips, but the offspring of God and brothers all. And with Christ a new era had begun, when all men were summoned to live as the children of the one true God. Now the unknown God, Whom men had ignorantly worshiped, had revealed Himself. His call to repentance held the promise of pardon to all who believed, and the menace of punishment for all that rejected or neglected it.

Thus Paul went to the root of things when he preached God to the Athenians. They had many needs. They were licentious, intemperate, and greedy, but Paul did not start a vice-crusade. He preached God in Christ, confident that faith in Him will transform life.

The harvest of Paul on Mars' Hill seemed disappointingly small. Some mocked him and ridiculed his message. Others weighed it in the balances of reason and reserved their decision. But certain men "clave unto him and believed." And thus, even in this ancestral home of pagan philosophy, the gospel manifested its power unto salvation. Dionysius the Areopagite found satisfaction and salvation in Christ, as well as jailer, soldier, and slave.

**II. Paul in Corinth.** Soon after his great sermon on Mars' Hill, Paul went to Corinth on the narrow isthmus that separated the waters of Ionian and Aegean seas. It was the political capital of Achaia. Its situation made it the meeting-place of East and West. It controlled the commerce of the whole Roman world. Prosperity came in the wake of commerce and led to the unbridled indulgence of every appetite, so that the immorality of Corinth had become proverbial. A constant stream of merchants, soldiers, and travelers poured into this seaport and became contaminated with its evil life.

Paul's ministry in Corinth was destined to be most successful, but of this the solitary missionary had no intimation when he entered its portals. His recent experiences in Athens had filled him with forebodings of failure. There his message had called forth the amused contempt of a cold and critical audience. Now Providence had thrust him into this whirlpool of luxurious worldliness. It was natural that he should be downcast and conscious of his insufficiency.

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ency for the mighty task that lay upon him (1 Cor. 2:3).

Three things helped Paul to recover his inward poise—friends, work, and the vision that God gave him (18:9, 10). The apostle found warm friends in that strange city. He lodged in the house of Aquila and Priscilla, a pious Jewish couple who were tent-makers like Paul. He led them to Christ and they became his life-long friends. And the apostle kept at work, in spite of his discouragement. On week days he worked at his trade and every Sabbath he preached in the synagogue. Thus, love and labor were the twin remedies that helped the downcast missionary. And he heard the reassuring voice of God, "Be not afraid, but speak and hold not thy peace; for I am with thee." Such voices and visions always are vouchsafed to men like Paul. They gain the inner assurance that neither bitter opposition nor cold contempt can stay the work of God.

Paul continued his labors at Corinth for eighteen months. He laid the foundation of a great Church and scattered much seed in the surrounding region. And in the midst of these many labors he found time to write two letters to the Thessalonians.

But Paul's intense zeal led to an open rupture with the synagogue in Corinth. The Jews "opposed themselves and blasphemed" (18:6). Realizing that it was useless to continue his ministry among his bigoted and blinded kinsmen, Paul took up his abode in the house of Titus Justus, a devout Gentile. Henceforth he addressed himself to the conversion of the Greeks. But one notable trophy of his work among the Corinthian Jews was Crispus, the ruler of the synagogue, who "believed in the Lord with all his house" (18:8). This is the first recorded instance of the conversion of an entire Jewish family.

Much has been written about Paul's determination, "not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. 2:1-5). This earnest avowal of the apostle does not mean that his method of preaching the gospel in Athens had been wrong; nor does it mean that he had received a new message since his partial failure in that city. Everywhere Paul had preached the same gospel of Jesus Christ. Only his method varied; never his message. But his experience in Athens "with the wisdom of men," had served to increase his faith in the power of God. And the sight of Corinth, steeped in luxury and sin, deepened his conviction that only that divine power, revealed by Christ, is sufficient for the salvation of men.

THE CHRISTIAN ENDEAVOR TOPIC  
By the Rev. Charles E. Schaeffer, D. D.

September 9th—How May Every One Become Truly Educated? Prov. 4:13.

During this month of September there is being mobilized the greatest army that has ever marched forth to conquest. It consists of the millions of boys and girls who march forth to our public schools and the hundreds of thousands of young men and women who go to our colleges and universities. They are all bent upon getting an education. They are all engaging in a war against ignorance and superstition, and are seeking to fit themselves for the duties and responsibilities of life. Millions of dollars are annually invested in the cause of education, and a good education is in many cases the only legacy which parents can leave their children. Everybody is entitled to this privilege. The opportunities are so many and so free that none need to go through the world without being truly educated. Nevertheless there are still those who fail to take advantage of this privilege and who find themselves handicapped all through life.

What do we mean by real education? There are at least two theories which have

been advanced in answer to this question. The one holds that education is a filling-in process. Our schools and colleges are "filling stations." Facts and information are poured into the minds of our youth and if they retain the same they are being educated. The mind is a sponge which sucks in knowledge and the more you appropriate the better educated you are. The other theory holds that education, as the word implies, is a drawing out, a leading forth. It holds that the mind is full of innate ideas, and education is the process, under proper environment and stimulation, to lead these ideas forth into expression and practice. The purpose of the school then is to bring the mind in contact with certain stimuli so that its native qualities and contents may be properly developed and directed. The real theory may lie between these two extremes. We believe that there is a body of truth which has objective existence, and also that the mind has latent possibilities and powers and when these two aspects are properly related the brightest and finest type of education will result.

Now, mere knowledge of facts or truths does not express real education. A person may know much and yet not be truly educated. There is a vast difference between knowledge and wisdom. Knowledge means to know, but wisdom means to be able to apply what you know. Knowledge is sometimes a bad thing, but wisdom is always a good thing. "With all thy getting, get wisdom." There seems to be no lack of knowledge in the world. Men know so much, perhaps they know too much, but there is a lack of wisdom on the part of many. The great defect in much of our modern education is its emphasis upon mere knowledge and its failure to emphasize wisdom. "Wisdom is the principal thing."

Another trouble with our modern education is that it is too utilitarian. Of course, ours is a practical age and everything must be turned to a practical purpose. This makes us all specialists, and our education becomes technical rather than cultural. We go to school to make a living, not to make a life. We acquire knowledge not for the sake of knowledge, but to use it in making money. We engage in art not for art's sake, but to pile up millions. The poets and writers of former days lived in garrets and wrote for a pittance. What cared they for filthy lucre? But the writers of today write for money, not for the love of writing. The men who write our funny pages in the papers are well paid, but what have they given us? The fliers who mount up with wings and who spend hundreds of thousands of dollars and risk their lives, have no other mission in their flight than to write "smoke Lucky Strike" on the clouds! There lies one of the defects of our modern educational system. It misses some of the higher and better things of the soul. We need education for education's sake, for culture as well as for practical ends.

Now, how can every one become truly educated? There are so many facilities afforded today that none need to go without an education. Books and papers furnish information. These can be had for a song. Night schools are opened for those who cannot afford the time to attend in day time. Public libraries are found in every community. Moreover, most people have leisure for self-improvement. But they must utilize the time at their disposal. Instead of spending the precious hours of the evening and of the night in a whirl of social pleasures, in empty and inane amusements, they should put in some time at least in serious and honest study and in deepening the currents of their life.

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through contact with other people than from books. The real value of a college course is not so much the knowledge one acquires from books, as the associations one forms and the contact one makes with great and strong personalities.

Education may be a means of power or it may be a menace to the world. An educated rascal is more to be dreaded than a poor, ignorant fool. There must be education, plus. There must be the spiritual as well as the intellectual content to our education. Education must lead up to character; its issue must be a higher and better life. If this is the ultimate outcome then one may be said to be truly educated even though he has never acquired a degree or accumulated a fund of knowledge. He has found wisdom which is more precious than rubies.

### CORNER-STONE LAYING OF THE SALEM REFORMED CHURCH SCHOOL, SHAMOKIN, PA.

The Rev. Alvin F. Dietz, Pastor

The laying of the corner-stone for the new \$60,000 Church School building of Salem Church, Shamokin, Pa., was an impressive event—an event which will long be remembered by the large assemblage of interested members and friends of the congregation. Preliminary to the ritualistic services in the Order of Worship for the laying of a corner-stone, a program of worship was held in the Church. Following the prelude and an anthem by the choir, the invocation was made by the pastor, Rev. Alvin F. Dietz, the Scripture was read and a prayer offered by the Rev. Dr. C. B. Schneder, D. D., pastor of St. John's Church, Shamokin, Pa., who was active in the organizing of the Salem Sunday School early in 1900. The address of the day was delivered by the Rev. William F. Curtis, LL.D., President of Cedar Crest College, Allentown, Pa., whose theme was, "To Know Christ and to Make Him Known to All Men As the Savior and Redeemer of Humanity."

At the close of his address and the singing of a hymn, the large audience proceeded to the scene of the laying of the corner-stone, singing "The Church's One Foundation." The processional was in the following order: ministers, choir, building committee, consistory, Ladies' Aid, Sunday School officers, teachers, members and friends. After the corner-stone had been placed in position by the builders the following articles were deposited therein: the Holy Bible, Heidelberg Catechism, "Reformed Church Messenger," Reformed Church Almanac and Year Book, the three daily papers of Shamokin, a silver dollar, a dime, nickel and penny dated 1928, the names of the building committee, the names of the consistory, officers of the Ladies' Aid, name of the architect, the names of the builders, officers and teachers of the Sunday School, the "Salem News," names of the contributors to the corner-stone laying, and the names of the plumbing and electrical contractors. After these articles had been placed into a copper box set in the corner-stone, the pastor laid and dedicated the cornerstone as a "School in Christian Living Devoted to the Teaching of the Word of God."

The new Church School building is being built of brick, in Colonial style. It is departmentalized in every respect and designed to accommodate a school of 750. The ground floor contains a ladies' parlor, pastor's office, Cradle Roll Department and boys' activity room. The first floor will accommodate the Juniors, the Beginners and Primary Departments. Each has their own assembly room with solid walls and partitions, plus 11 class rooms accommodating these various departments. The second floor will accommodate the Intermediates, the Men's Club, the Seniors and Young People, each having their own assembly

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rooms, plus class rooms to accommodate them in their work.

The building committee consists of the following: R. E. Welker, chairman, W. F. Grow, vice-chairman, Leroy Thomas, secretary, Walter R. Walburn, treasurer, Grant Potieher, Frank Shoop, John Lauer, Oscar Potieher, Wm. Thomas, Frost Smeltzer, Oswald Kramer, W. J. Weist, Loraine Drumheiser, Wm. A. Mangle, C. R. Troutman.

In the midst of the program the following lines, reverently sung by the congregation, were deeply significant for the occasion:

"Build Thou the walls: make them so glow  
With glory, we on earth below  
The eternal splendors shall foresee;  
Grandeur than Salem's may they be,  
All luminous with grace Thine own,  
From topmost peak to corner-stone."

### OUR STATISTICAL REPORTS FOR 1928

(Continued from Page 2)

Movement Budget, \$1,585—decrease, \$11,267; Other Denominational Benevolences, \$90,904—increase, \$8,458; Benevolences Outside of Denomination, \$51,286—decrease, \$3,036; Total of all Benevolences, \$617,196—decrease, \$29,046; Congregational Purposes, \$2,091,348—increase, \$118,166; Churches, \$18,412,971—increase, \$1,293,971; Parsonages, \$1,793,750—increase, \$16,636; Indebtedness on Property, \$2,337,955—increase, \$369,252.



### WHERE CHURCHES FLOURISH

It is cheering news that comes to us from the Perkiomen Valley by way of Pennsburg to the effect that two of the Churches in that vicinity are building additions to provide for rapidly growing congregations.

In this day of much lamenting over the tendency of the younger generation to stay away from the Church it is gratifying to learn of Church growth that disproves the belief the youth of today is not as religious as their forebears.

They are a God-fearing folk, these descendants of the immigrants from the Palatinate who first settled in that section, and the traits of their ancestors—industry, thrift, honesty and religious fervor—are still strong in the present generation. A tour of the Perkiomen Valley any Sunday will reveal Churches showing every evidence of prosperity, with regular attendance and the spirit of progress that marks live, energetic congregations.

It will also reveal bathers of both sexes in scanty costumes and even worse manners, with an utter disregard for the sanctity of the Sabbath. However, these young people are not indigenous to the soil of the Perkiomen Valley, but are the outpouring of the city to the South.

The natives of this section take their religion seriously, and without any thought of modern theories and isms. They are content to worship God as their fathers did before them—simply, courageously and devoutly.—From the Norristown, Pa., Times-Herald.

Stalking gentle food that feeds  
By the river brink; no more  
Does the bugle throated roar  
Cry that monarch claws have leapt  
From the scabbards where they slept.

One three centuries removed  
From the scenes his fathers loved,  
Spicy grove, cinnamon tree,  
What is Africa to me?

—Countee Cullen.

**Prayer**—O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of life which teems upon it and of which we are part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God. Amen.—**From Services for the Open-Matton and Bragdon, Taken from manuscript copy of Africa Today—by Mary Jefferys.**

If there is a G. M. G. in your Church, please hand this copy of the "Messenger" to the counselor, leader, or president. It may happen that she will miss this important notice.

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The summer program at Bethel Reformed Community Center, in many ways, was the most successful ever conducted. Enrollment in the vacation school reached 125. Certificates for perfect attendance were awarded to 22 children. A fitting closing exercise, to which many mothers came, showed, in part, what the children had been doing and what had been learned. The day before this last service, a double-deck P. R. T. bus full of children enjoyed a happy day at Smith's play-ground. The Sunday School and Sunday evening services continue to be well attended. Over 1,700 meals were served in the Outing Camp. The reaction of the outings is most wholesome.

## Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

### GIRLS' MISSIONARY GUILDS—NOTE.

An unforeseen delay in the publication of the book, "Africa Today," is causing much dismay among Guild workers who are anxiously awaiting material for the September meeting. When you have examined the "Suggested Programs" leaflet prepared by Miss Heinmiller and noticed the September outline, you will realize that this general information on Africa may be obtained from reference books at libraries. See G. M. G. Column in July Outlook of Missions for definite suggestions as to names and authors of texts. The following is the suggested devotional service for the September G. M. G. meeting:

#### Africa

**Aim**—To give a foundation for better understanding of the people and problems through a study of the country, its history, and its products.

**Suggestions for Worship—Scripture**—Psalm 8:3-9—The glory of God and man's dominion over His works.

#### Poem—Heritage

What is Africa to me;  
Copper sun or scarlet sea,  
Jungle star or jungle track,  
Strong bronzed men or regal black  
Women from whose loins I sprang  
When the birds of Eden sang.  
One three centuries removed  
From the scenes his fathers loved,  
Spicy grove, cinnamon tree,  
What is Africa to me?

So I lie who all day long  
Want no sound except the song  
Sung by wild barbaric birds  
Goading massive jungle herds.  
Juggernauts of flesh that pass,  
Trampling tall defiant grass,  
When young forest lovers lie  
Plighting troth beneath the sky.

Africa? A book one thumbs  
Restless till slumber comes.  
Unremembered are her bats  
Circling through the night, her cats  
Crouching in the river reeds

## News of the Week

Mrs. H. W. Elson

The intensive campaign of education under the Maternity and Infancy Act conducted in New York State during the fiscal year ended June 30, 1927, has resulted in the saving of many infant lives, the Children's Bureau of the Department of Labor has announced. The New York Division of Maternity, Infancy and Child Hygiene now has the largest staff of any of the 45 States co-operating under the Federal Maternity and Infancy Act, according to the Children's Bureau.

Secretary Kellogg will visit Ireland after signing the 15-power anti-war treaty in Paris Aug. 27 in order to return the call of President Cosgrave. Mr. Kellogg will have a little more than a week to spend in Europe before the sailing of the Leviathan, on which he plans to return to the United States.

American co-operation in non-political affairs handled by the League of Nations has increased to the point where an enlarged and reorganized staff has been named for the American consulate in Geneva.

Secretary Kellogg signed arbitration conciliation treaties Aug. 16 with Austria, Czechoslovakia and Poland. The formalities took place at the Department of State where the three diplomatic envoys of the participating countries affixed their signatures. Negotiations for arbitration compacts are now in progress between the United States and twenty-two nations and conciliation treaties with fifteen nations.

New Jersey supplied 1,150,950 seedling trees to land owners for reforestation this past spring, according to a report of the State Department of Conservation and Development. The seedlings are planted on municipal watersheds, private forest hold-

ings and idle farm lands that are unsuitable for agriculture.

Speaking at Wausau, Wis., Aug. 15, before the Wisconsin State Convention of the American Legion, President Coolidge declared the Kellogg treaty one of the greatest blessings ever bestowed upon humanity and a fitting consummation of the first ten years of peace since the Armistice ending the great war.

A degree of Doctor of Literature was conferred recently on Mrs. Herbert Hoover, wife of the Republican candidate for President, by Whittier College, at Whittier, Cal. Mrs. Hoover lived there as a young girl. She was met by a delegation of citizens and city officials and was escorted to the First Friends Church, where the degree was conferred.

Sir George Otto Trevelyan, distinguished statesman, author and historian, died in London Aug. 16 at the age of 90. He was a former member of Parliament and biographer of Lord Macaulay. A four-volume history of the American Revolution is one of his most noted works.

A delegation of ten members of the Agricultural Union from the region of Rheims paid tribute at the tomb of the Unknown Soldier in Paris by depositing a sheaf of wheat ornamented with large bunches of white grapes. The inscription read: "From the peasants of Rheims, who owe their harvest to your sacrifice."

Men armed with weapons of stone and women adorned with the spoils of the hunt lived 20,000 years ago in what is now the Gobi Desert, relics discovered by the Central Asiatic expedition led by Dr. Roy Chapman Andrews indicate. Thousands of relics showed the numerous phases of the stone age culture to which these dune dwellers had attained. Traces of human



beings dating back 150,000 years have been found previously in the same district.

Sunday, August 26, the day preceding the signing of the Multilateral Treaty for the Renunciation of War, was a special occasion for thanksgiving and prayer throughout the Churches of the United States in a call issued by the officers of the Federal Council of Churches in Christ in America.

The New York Bible Society has presented to Richard E. Byrd for the Antarctic expedition 11 Bibles and 60 copies of the New Testament. All the books are lettered on the outside in pure gold, "Byrd Antarctic Expedition."

Scores of persons have been reported killed, many villages wiped out. 10,000 people made homeless and incalculable damage done to crops by a tropical storm which swept Haiti Aug. 17.

Recent hurricanes and earth tremors in Northern Africa have caused the death of 20 persons, 200 injured and many millions of francs worth of property damaged.

On the steps of the State Capitol building at Topeka, Kan., Senator Charles Curtis Aug. 18 was formally notified of and formally accepted his nomination for Vice-President by the Republican Party. Senator Simeon D. Fess made the notification address.

Dr. Stresemann, Germany's Foreign Minister went to Paris and signed the Kellogg Treaty in person. The French papers were loud in their praise at this spirit of friendliness and reconciliation on the part of Germany's minister.

The outstanding development of the export trade of the United States in the fiscal year ended June 30, 1928, was the remarkable expansion of business with Canada, which in that year for the first time replaced the United Kingdom as the principal destination for American exports, according to an analysis made by the Department of Commerce.

J. Reuben Clark, an authority on international law, has been appointed Under Secretary of State, succeeding Robert E. Olds, who resigned recently.

Lord Haldane, veteran statesman and philosopher, one of the greatest of British War Ministers and who was twice Lord Chancellor of England, died suddenly Aug. 19 of heart disease at his home in Auchterarder, Scotland.

Dr. Nicholas Murray Butler, President of Columbia University and a life-long Republican, has publicly in a letter to the "New York Times" rejected Herbert Hoover's stand on prohibition and naval program.

Army fliers were sent by the War Department to the dedication of the Floyd Bennett Municipal Airport, four miles north of Uniontown, Pa., and named for the man who gave his life in going to the rescue of the German airplane Bremen in the spring.

Miss Ivy Hawke, of London, recently swam the English Channel in nineteen hours. She was the fourteenth person to do it, and had failed in two previous attempts.

George B. Harvey, publicist, former Ambassador to Great Britain, died suddenly at his summer home at Dublin, N. H., Aug. 20, of a heart attack.

The Liberal Party of Greece headed by Premier Eleutherios Venizelos won 228 seats in the Chamber of Deputies in the recent Parliamentary election.

Eight persons have lost their lives and scores were injured in a tornado that swept two Southern Minnesota counties and Northern Iowa points Aug. 21.

In accepting the Democratic nomination for the Presidency of the United States, Governor Alfred E. Smith advocated radical changes in the 18th Amendment and the Volstead law. Rainy weather compelled the ceremonies to be held in the Assembly chamber instead of the Capitol steps, as had been planned.

## Selected as the August Publication of the Religious Book Club

And May Be Secured from Your Own Book Room  
Postpaid

### Science in Search of God

by Kirtley F. Mather,  
*Professor of Geology in Harvard University*

Price, \$2.00.

Mr. Mather—who will be remembered as a famous expert at the Scopes trial—is a scientist who gives himself freely to "the conscious humanizing of knowledge." He has done notable service for that cause by pointing out, especially to groups of college students, that science and religion are not enemies but friends.

He has come to happy terms with the Administration of the Universe and does not have to keep his religion and his science in separate compartments.

### Religion and the Commonweal

by Herbert Maynard Diamond

What beliefs are basic to primitive religions?

What have been their contribution to the developing civilization of the world?

How can past mistakes indicate the basis for a more efficacious religion in the future?

These and other questions pertinent to religion of the past and a faith for the future are discussed in this book.

The author writes from the point of view of a sociologist, but without technicalities of language and in a style of subtlety and charm.

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The author is Professor of Economics at Lehigh University and holds a Doctor of Philosophy degree from Yale University.

Price, \$2.00.

### The Christian Experience of the Holy Spirit

by H. Wheeler Robinson, M. A., D. D.

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